

CHRISTIAN DIRECTIONS

Shewing how to Walk with

G O D

All the Day long.

By *Tho. Gouge*, Minister of the Gospel.

1 Sam. 12. 23, 24. *I will teach you the good and the right way; only fear the Lord, and serve him with all your Heart, considering how great things he hath done for you.*

2. Pet. 1. 12. *I will not be negligent to put you al ways in remembrance of these things, though you know them, and be established in the present Truth.*

Luk. 7. 10. *When ye shall have done all these things Which are commanded you, say, We are unprofitable Servants, we have done that which is our Duty to do.*

L O N D O N,

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To my Dearly beloved Friends and Neighbors, the Inhabitants of St. Sepulchres Parish

*Grace, Mercy and Peace, from God the Father
of Mercies, and the God of all Consolation.*

My Dear Friends,

COnsidering with my self, how besides my Lords-Day Preaching, I might be farther serviceable to your Souls, in promoting your Spiritual Welfare; It pleased God to put it into my Heart, to draw up some practical Directions for your better guidance in the way to Heaven. Accordingly I set upon the Work with all readiness and alacrity, being much perswaded in my self, that some spiritual Advantage, might (through Gods blessing) accrew unto your Souls thereby. The Lord, who is the Searcher of all Hearts, knoweth, that my only end and aim herein, is the advancement of your Everlasting Salvation, which if it shall be any way furthered by this small Treatise, I shall never repent of my Pains and Cost; but shall very much rejoyce that the Lord hath inabled me (in any measure) to be serviceable to him in the furtherance of the Gospel of his dear Son, especially among you, my dear Flock. Several considerations have had some influence upon me in this undertaking. but the main Motive, is the single sense of my Relation to you, that it hath pleased God of his infinite Goodness and free Grace, to intrust me, a weak, frail, Earthen Vessel, with that Inestimable Treasure, *The Mysteries of the Gospel*; and appointed me to preach unto you in particular, *The Unsearchable Riches of Christ*. I account it the greatest

The Epistle Dedicatory

Honour a poor Creature can be capable of, to be made directly subservient to the glorious Counsel and gracious purpose of his Creator, for the recovery and restoration of the World by Jesus Christ: and therefore that we Ministers of the Gospel, to whom God hath vouchsafed this honour have the strongest engagement and obligation laid upon us to preach the Gospel, both in season, and out of season, and to lay out our selves all manner of ways, if by any means we may gain Souls unto Christ, and build them up in him. Now this way I have here taken will have this advantage above others, above my ordinary preaching, and performance of other Ministerial Duties among you; that whereas by them I can mind you of the things which belong unto your Everlasting Peace, only while I am in this Tabernacle: By this, as it is said of *Abel*, Heb. 11. 4. *I may still speak to you, even when dead.* Accept therefore (my dear Friends and Neighbours) this little Treatise from the hands of your loving Pastor, whose heart is exceedingly enlarged towards you, greatly longing after you all in the Bowels of Jesus Christ. *For what is my Hope or Joy, or Crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?* 1 Thes. 2. 19. Accept it therefore, and testifie your acceptance by reading of it, and much more by a conscionable performance of the directions contained in it. I think they will carry their own Evidence with them, that they are all agreeable to the word of God: For I have not made it my business to mint new Notions, but to press upon you old Truths, and known Duties. I have drawn them up in a plain and familiar style and method, studying rather to be profitable, than accurate: They are of daily use to an holy life; and therefore I hope, you will daily peruse them. They are of general use to all sorts of Christians, at all times, in their several
Places

The Epistle Dedicatory

Places, Callings, Conditions, and Relations; and therefore I hope you will give the more diligent heed to them. Such whose Callings and Businesses will scarce afford them leisure on the week-days to look into such Treatises as this, I do earnestly intreat them, that at least on the Lords Days, after the performance of the publick duties of Piety in the Congregation, and of private in their Families, they would spend some time in reading a part of this Book with their Family. And the Lord make it abundantly useful and profitable unto you. Yea, 'The God of Peace, that brought again from the Dead our Lord Jesus that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make you perfect in every good work to do his Will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be Glory for ever and ever, Amen.

Sepulchres
London.
Decemb. 20. 1660.

Your affectionate, though
most unworthy Minister,
THO. GOUGE

There are Extant of the Author of this
Book, these following *Treatises*.

T H E Young Man's Guide.

*The Principles of Christian Religion explained, with
Practical Applications to each Head; whereby the
great and necessary Duty of Family-Catechising
may with much ease be performed.*

A Word to Sinners and a Word to Saints.

The Christian Householder.

The surest and safest way of Thriving.

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CHRISTIAN DIRECTIONS

Shewing how to

Walk with GOD

All the Day long.

CHAP. I.

How to begin the Day with God.

IN regard it conduceth much to the practice of an Holy Life, to know the ordinary course and method of our Duties, I shall therefore begin with those which are first to be performed by us.

I. At thy first awaking in the Morning, consecrate unto God the freshest of thy Thoughts, by lifting up thine Heart to him in Praises and Thankgivings, for the comfortable rest & refreshment he hath vouchsafed unto thee the night past. For had not the Lord been the more gracious unto thee, thou mightest have slept the Sleep of Death; yea, mightest have awaked with Hell-flames about thine Ears. What cause hast thou therefore to bless God, as for the mercies of the Night, so for the renewing of his mercies with the Day! And then heartily beg of God to keep thee, as from all dangers that Day, so especially from sinning against him; as also to direct, assist and bless thee in all thy Lawful undertakings.

II. Having thus consecrated thy first awaking unto God, then let out thine heart in a serious meditation

on

on of God, and of some or other of his glorious Attributes: As,

1. Of his Infinite Purity, who is of purer Eyes than to behold Iniquity with the least approbation; but hates all sin with a perfect hatred, as being contrary to his Nature. A serious consideration whereof, would through Gods Blessing prove very effectual for the suppressing of those wordly and impure Thoughts, which are apt to arise from thy corrupt Heart.

2. Of the Almighty Power of God, whereby he is able to supply all thy wants, to support thee under all thy Tryals and Temptations, to carry thee through all thy Undertakings.

3. Of Gods continual Presence about thee, and with thee, wheresoever thou art, and in whatsoever thou doest; for he is about thy Bed and thy Path, *psal.* 139. 3. and taketh notice of all thine Actions; and when no man seeth thee, yet he seeth thee; before whose Tribunal thou must one day stand, to give an account of all thy Actions: Surely it would be a special preservative against sin, and a singular means to make thee watchful over all thy ways and actions, if thou didst seriously consider Gods All-seeing presence about thee.

4. Of the Omniscieny of God, how he knoweth all things, even the secret thoughts of thine heart, and the inward intentions of thy mind, before whom all things are naked and open, *Heb.* 4. 13. Not an ambitious, worldly, lustful thought in thine heart, but God is privy to it, yea, And will bring every secret thing into judgment, *Eccles.* 12. 14. This, if it were seriously considered, how would it make thee watchful over thy very heart! and careful to suppress all wicked lustful thoughts at their first rising! and to keep thee upright and sincere in what thou doest; especially in the Duties

How to begin the day with God.

3

of Gods. Worship and Service, as knowing there is no dissembling before him.

III. *Call to mind thy sin* it is whereunto thou findest thy self most propense, and furnish thy self with the strongest arguments thou canst against it, and then bring up thine heart to a firm resolution, as against that sin, so against the occasions and allurements thereunto.

IV. *As thou art rising out of thy Bed, take all occasions of holy and heavenly Meditations:* To give thee some hints.

1. *When thou seest the nakedness of thy Body, let that mind thee of thy sin, which caused thee first to be ashamed of it.* For our first Parents before they had sinned, were not ashamed of their nakedness, Gen. 2. 25. And how should the consideration thereof stir thee up earnestly to long after the Robe of Christs Righteousness, to be clothed therewith? which will make thee lovely, and amiable in the sight of God.

2. *Let thy rising out of thy Bed mind thee, as of a Resurrection from the Death of Sin unto the life of Grace here; so likewise of the Resurrection of thy Body out of the Grave unto eternal life at the last day; when thou and every one of us must appear before the great Judge, to give an account of whatsoever we have done here*

3. *Let the light of the day mind thee of Jesus Christ, who is often in Scripture termed Light, yea, the true Light.*

4. *When thou art putting on thine Apparel, let out thine heart in a serious Meditation of the Robe of Christs Righteousness. And by Faith apply Christ and his Righteousness unto thy self, resting, and relying thereupon for the pardon and forgiveness of thy sins here and for eternal Salvation hereafter.*

For Motives to quicken thee up to a conscionable

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For Motives to quicken thee up to a conscionable use

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use of these forementioned Directions.

1. 'This will be a special means to keep out worldly, wanton and impure thoughts out of thine heart; so that either they will not dare to come in, or shall the easier be kept out.

2. 'Hereby thine Heart will be exceedingly fenced and guarded against the suggestions of Satan, who otherwise will not be wanting to cast his Hellish Firebrand into thy Soul.

3. 'Good and holy thoughts first let into the heart of a Christian, will keep it in a better tune all the day after.

Obj. Haply some will object that to put in practice these Rules and Directions, will take up too much time even more than their Callings and Employments will afford.

A. 1. True it is, some mens Callings and Employment do not afford them so much time as others do, yet there is none but may find some time for spiritual and heavenly Meditations; if it be but in their rising out of their beds, and putting on their cloaths.

2. If thou hast not time to put in practice all these Directions, at least thou mayst go over some few of them: Yea, I shall give thee this as my especial advice, if thou art streightned in time, rather to fix upon one or two at one time, than in an overly and perfunctory manner to ramble over them all every Morning.

This much of Morning Meditation.

CHAP. II.

Of secret Prayer in the Morning.

Soon as thou art up, go into thy Closet, or into some private place, and there offer up unto God a Morning Sacrifice of Praise and Thanksgivings.

any thing be omitted rather than that, if thy business be urgent and great, rise the sooner, dare not to attempt any thing, till thou hast commended thy self and thine affairs, unto God by prayer. And indeed how canst thou with any confidence expect Gods blessing upon thy pains and endeavours without it? It being the means sanctified by God for the obtaining his blessing. If thou take any liberty to omit this Duty, the Devil will so work upon thee, that by little and little, thou wilt wax weary of it, if Gods Grace be not the more powerful in thee.

The Morning is the fittest time for this Duty of secret Prayer, thou being then freshest and freest from worldly business, and distractions. We have a saying among us, *Aurora Musis amica*, the Morning is a Friend to the Muses, as being the best time for study. I am sure it is as true, that the Morning is a Friend to the Graces, as being the best time for any Holy Service.

Reason and Experience reach us, that in the Morning our memories and senses are the quickest, and all the Faculties of our Souls at their best, having recovered their strength through the sweet sleep and comfortable rest we had the night past: And in the Morning, the sooner the better, for if thou shalt enter upon any worldly business or discourse, before thou hast offered up thy Morning Sacrifice, thou shalt find it much harder to keep the World out of thine head, and thine heart close unto the Duty. But if some extraordinary business have occasioned thee to delay it, do not thereupon wholly omit it, but be careful to take the first opportunity of retiring into some secret place, there to offer up thy Morning Sacrifice unto God.

This Duty of secret Prayer is both commanded and recommended to us in the word of God.

It is expressly commanded by our Lord and Saviour, *Math. 6. 6. When thou prayest; enter into thy Clo-*

Of secret Prayer in the Morning.

set; and when thou hast shut thy door, in prayer to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

Our Saviour having in the foregoing Verse reproved the Scribes and Pharisees for their vain glorious manner of praying in the Synagogues and Streets, that if they might be seen of men, in this Verse he commands his Disciples to withdraw themselves out of the view of men, into some secret place, and there having shut the door, to offer up the Sacrifice of Prayer and Praise unto God their Heavenly Father.

The Reason followeth in these words, *Thy Father which seeth in secret will reward thee openly*, where it is declared.

1. The notice that God taketh of our most secret Prayers; he seeth them, though God himself be invisible to all, yet nothing is invisible unto him.

2. The account that he maketh of them, is in these words, *He will reward thee openly*. Such an account God maketh of the secret prayers of his Servants, that he will not only give what they ask, but reward them for asking.

II. We find secret prayer, in the Morning especially, commended to us.

1. By the example of Christ himself, of whom it is recorded by S. Mark, Chapt. 1. 35. That early in the Morning he was praying alone in a secret place.

2. By the practice of the Saints of God therein, it is recorded of Job, that he arose early in the Morning and offered Burnt-offerings before the Lord, Job. 1. 10.

3. He gave unto God the first fruits of the day, and David's Morning Devotions are often expressed in the Book of Psalms, as Psalms 5. 3. My voice shalt thou hear in the Morning, O Lord, in the Morning will I direct my prayer unto thee, and will look up. And it is recorded of Daniel, Ch. 6. 10. That three times a day he kneeled upon his knees

knees, and he prayed and gave thanks: In the Morning before he entered upon any business; at Noon, before he went to his Dinner, and in the Evening, before he went to bed. And that this was his usual practice appears from the following expression, *As he did aforetime;* that is, he prayed three times a day, as he was formerly accustomed to do.

By these instances (to which many more might be added) you may see, that it hath been the practice of Gods people, in former Ages, to make Conscience of praying in secret, and particularly in the Morning. Oh how should their example stir us up to a constant and conscionable performance thereof? For certainly their practice is left upon Record for our Learning and Imitation.

For the more profitable pressing this Duty of secret Prayer.

1. I shall give you some *Motives*. to quicken you up to a conscionable performance thereof.

2. Give you some Directions for the right manner of performing it.

3. Answer some Questions and Objections.

The Motives may be drawn to three Heads.

1. The Excellency. 2. The Necessity. 3. The Utility thereof.

1. The Excellency of secret Prayer appeareth in these particulars.

1. In that we do hereby highly honour God, and exalt his great Name, and glorious Attributes; for thereby we acknowledge God to be,

1. *Omnipresent*; present in all places, in the secret Closter; as well as in the publick Church.

2. *Omniscient*; That he knows and takes notice of what is done in our most secret retirement, of our sighs and tears that are poured out before him in our Closets.

3. *Omnipotent*; able to supply all our wants, to strengthen us in all our weakness, to support us under all our Tryals and Temptations.

2. The *Excellency* of secret Prayer appeareth, in that the Faithful therein enjoy most sweet Communion with God. In publick Prayers, there is more Communion with Saints; but in secret prayers, there is oft more Communion with God. Certainly none have more Experienced the Grace and goodness of God in chearing and comforting their hearts with the assurance of his Love, and in melting and breaking their hearts for their sins, than they who are most constant in their secret Devotions. When *Daniel* was praying alone in secret it was said unto him, *Thou art greatly beloved*, Dan. 9.

3. The *Excellency* of secret Prayer appeareth, in that therein, as the Saints ordinarily enjoy the sweetest Communion with God, so also the freest and fullest Communications from God: Therein he more freely un-
hoshomes himself unto them; and discovers such secrets as are not fit for others to know. The more they withdraw themselves from men into a secret Corner, the more the Lord unvail his Face, and discovers his Love unto them. There are none on Earth, who know so much of the secrets of Gods Love, of the secrets of his Counsels, and the secrets of his Heart, as they who most delight to draw near unto him in secret. Oh the sweet embraces that are oftentimes betwixt God, and a praying Saint! Oh the gracious discoveries that God makes of himself to a soul in secret! And oh the glorious manifestations of his Love, which many Christians have felt in their secret Addresses! when we are upon our knees in a Corner, then the Lord looks upon us with singular delight and complacency and with special intimations of his Love and Favour: Yea

Motives unto secret Prayer.

When it is, that we often feel and find Soul-ravishing In-
comes from his Spirit. How highly then doth it concern
us to be much with God in secret!

II. Another Motive may be taken from the N E C E S-
S I T Y of Secret Prayer, which appeareth,

1. From the consideration of the manifold secret sins
of which every one stands guilty, which are not fit to be
said open before others, but to be confessed in secret,
between God and a mans own Conscience.

2. ' From the consideration of the manifold secret
temptations whereunto we are subject from our Adver-
sary the Devil, who, as a roaring Lyon, walketh about
seeking whom he may devour. He sits not still, but is
restless to do all the mischief he can; and is ever seek-
ing all advantages against us. If he find us abroad, before
we have been with God in secret Prayer, we are in
great danger to be insnared, and soiled by him. S. Ori-
gen going forth one Morning out of his house, before
he had performed his secret devotions, met with a sad
disaster. For being apprehended by some who constrained
him either to offer Sacrifice to an Idol, or to suffer his
Body unnaturally to be abused by a *Blackamore*; he chose
the former: but afterwards reflecting upon what he had
done, and searching out the cause hereof, what it was
that had provoked God to suffer him to fall into such
wicked hands, who drew him into so foul a sin, he called
to mind how he had that Morning omitted his secret De-
votions, and thereupon acknowledged Gods Justice
therein.

3. ' The Necessity of secret Prayer appeareth from the
consideration of the manifold casualties whereunto we
are subject. For death lyeth every where in wait for
us, so that we go every moment in danger of our lives.
Yea, how many have risen well in the Morning, who
have been found dead before the Evening? Oh how sad a
thing will it be to be Arrested by Death, and called

to the Bar of Gods Judgment to plead guilty, or not guilty, before we have presented our selves at the Throne of Grace to sue forth our pardon.

III. *Another Motive may be taken from the Utility and profit that attends a conscientious discharge of this Duty, which is manifold.*

1. *Secret Prayer is one effectual, if not the principal means, whereby we attain at the hands of God all the good things whereof we stand in need.* It is the Privy-key, whereby we open the Treasury of all Gods blessings, as well Spiritual, as Temporal: if thou art assaulted by Satan, and fearest lest thou shouldst be overcome by his temptations, thou may'st (by wrestling with God in secret) obtain, if not present deliverance, yet Grace sufficient to resist them, and power at last to overcome them. If thou seelest any Lust, any Corruption working and stirring in thee, and fearest lest it should get the Victory over thee, thou mayst by this means obtain so much power and strength against it, that it shall not have Dominion over thee. Lust, as strong as it is, will not be able to stand before secret Prayer, if it be fervent: Only be careful that when thou hast prayed, thou set a Watch. And certainly one special reason why many Christians go so long complaining of the working and stirring, yea, of the power and prevalency of their Corruptions, is, because they do not so often as they should, wrestle with God in secret, for power against it. This is an experienced Truth, that the more frequent and fervent any Christian is in his Closet prayers, the less power will Sin have over him.

2. *It is a special means to preserve a Christian from publick Judgments in time of common Calamity.* God usually takes them into the Chamber of his Protection, who frequently betake themselves into their Chambers of Devotion, and there bewail the sins of the times



not and places in which they live. *Ezek. 9. 4.* we read, how they, who prayed and mourned in secret for the abominations which were done in the midst of the City, had a mark of Safety set upon their fore-heads, whereby they were preserved from the general destruction. As therefore thou wouldst be kept safe in a time of Common Judgment, be much with God in secret, bewailing the sins and iniquities of the times.

3. *It is a special means to keep up the Life of Grace, and Power of Godliness in mens hearts and lives.* We are not Ignorant, that our bodies will decay, if they be not daily refreshed with food. And so will the Graces of Gods Spirit in us, if they be not daily repaired and sustained, by our constant, and fervent addressing our selves unto God in secret.

4. *Secret Prayer constantly and conscientiously performed, will evidence the truth and sincerity of Grace in thee.* He is an *Israelite indeed*, I mean a sincere Christian, that delights to converse with God in secret. A man may go to the publick Congregation, and joyn in Family-prayer, meerly in Hypocrisie, to gain the Applause and Commendation of men, to be accounted Religious; but he who maketh Conscience of praying, in secret, where none seeth but his Heavenly Father, questionleis hath an honest heart, desirous to approve himself unto God, rather than unto men. If therefore thou contentest thy self with frequenting the publick Prayers in the Church, and the private Prayers in the Family, but makest no Conscience of praying in secret, thou hast just cause to suspect thine hollow and hypocritical heart. *Act. 9. 11.* It is brought as a convincing argument of the reality of *Paul's* Conversion from a Persecuter, to be a Professor, a Chosen Vessel unto Christ, *behold he prayeth.* And indeed it is an inseperable property of all true Saints, in all places of the World, to make Conscience of secret Prayer.

Though

Though all that pray in secret; are not Gods true Saints; yet all the true Saints of God do make Conscience of praying in secret; Psal. 32. 6. *For this shall every one that is godly pray unto thee.* Every one that is godly doth and will pray unto God. As a Child so soon as it is born usually cryeth, and is known to be alive thereby: In like manner a Christian, so soon as he is new-born, cryeth *Abba Father*, and is thereby known to have a spiritual life. Yea, as there is no surer Evidence of a *graceless Soul* than that it is *Prayerless*; so there is no surer sign of a *gracious Soul*, than that it is given to Prayer: For a *Spirit of Grace*, and a *Spirit of Supplication* go together. As Zach. 12. 10. *I will pour upon you (saith the Lord) the Spirit of grace & Supplication*; implying, that to whomsoever God giveth *Grace*, to them he also giveth a *Spirit of Supplication*, and enables them not only to pray, but to pray *in the Spirit*. So that our Invocation of God follows Gods Vocation of us.

I grant indeed, that many of Gods own Children, who have the work of Grace wrought in their hearts, cannot express themselves in such apt words and phrases, and in such manner and form; as they desire and as they hear others do. But know, that the work of the Spirit consisteth not so much in the expression of words and phrases; as in the intention of the heart, and earnestness of affection, wherein the very form and life of true Prayer consisteth.

Thus have I given you several Motives and Arguments to perswade you to the performance of this too much neglected Duty of secret Prayer: What now remaineth, but that we should all fall close to the constant practice thereof. What though by reason of the *Flesh*, and *Corruption* in us, we find a backwardness thereunto, and are thereupon loath to set upon the work, will not sweet Communion with God abundantly

Directions for the right manner of Praying 13

stantly recompence all our pains therein? Did ever any repent of their seeking God in secret, especially if they sought him in Truth and Sincerity? Enquire of those who are constant and conscientious therein, they will tell you, they never found such Discoveries and Manifestations of Gods Love, such ravishing Incomes of his Spirit, as in their secret retirements. O that I could stir up all of all sorts, Husbands and Wives, Parents and Children, Masters and Servants, to a Conscientious performance of this Duty; and to hold up their Communion with God in secret; wherein our Blessed Saviour hath gone before us, and made himself a pattern and example unto us. And shall we not be Followers of him, when as the very Life of a Christian doth chiefly consist in his conformity to Christ.

Having, as I hope, prevailed with you, to set upon the Duty of *secret Prayer*; that you may be instructed to perform it in such a manner as it may be acceptable and pleasing unto God, and beneficial to your own Souls, I shall hint unto you some few *Directions*.

I. *Set thy self as in the sight and presence of God*; know that when thou art out of the sight of men, God is present with thee, and observeth thy whole carriage in the Duty; yea, not only thine outward gesture and behaviour, but the inward motions of thine heart; he is privy to every wandering and distracted thought in Prayer.

II. *Set upon the Duty with the greatest Reverence of God that possibly thou canst*. To that end seriously weigh and consider his surpassing Excellencies, by reason whereof the blessed Angels are unworthy to stand before him; and therefore are said in Scripture to adore him with covered faces, as not able to behold his most Gracious Majesty. We find it usual, with the Saints, whose Prayers are recorded in Scripture, to be ample in setting forth the glorious Properties of God

14 *Directions for the right manner of Praying*
in the beginning of their Prayers. For which purpose
note the Prayer of Solomon, 1 King. 8: 23. 106 of H. Zech.
in 2 King. 12. 5. Of Daniel, Ch. 9: 24.

III. Beg the gracious assistance of Gods Spirit, which be-
eth our infirmities, and teacheth us to pray as we ought
therefore called the Spirit of Grace and Supplication
Zech. 13. 11.

IV. Put up all thy Requests in the Name of Christ, Joh.
16: 23. Verily, Verily, I say unto you, faith our Saviour
whatsoever you shall ask the Father in my Name, he will
give it you.

To pray in the Name of Christ, is,

1. To set upon the Duty in confidence of assistance from
Christ, without whom we can do nothing. Joh. 15: 5.

2. To set upon the Duty in confidence of acceptance
both of our persons and services, in and through the wor-
thiness of his Merits: and efficacy of his intercession. Plu-
rarch in the Life of Themistocles, reports of some of
the Heathens, the Molossians by name, that when they
had any matter of consequence to ask of their King
they would get his Son the young Prince into their
arms, and so make their requests unto him. The like
course should we take, when we have any request to
make unto the King of Kings, carry Christ with us in
the Arms of our Faith, and so we shall not need to doubt
of Audience and acceptance. God is so well pleased
with his Beloved Son, that he likewise will be pleased
with all who humbly come unto him in his Name, and
will deny them nothing, which he knoweth to be good
for them.

V. Labour to get thine heart into the Duty, and to
keep it close thereunto: which is the main thing that
God looketh after in all our addresses to him. Though
thy Prayers be never so well framed, in regard of words
and reverently performed as to thy External gestures,
yet all is [nothing, if thy heart be not in the

Duty

Directions for the right manner of Praying. 15

Duty. For Praying is not a Work of the Head, or Hands, or Eyes only, but chiefly a Work of the Heart; and therefore called in Scripture, 'the pouring out of the Soul,' 1 Sam. i. 15. And the pouring out of the Heart, Psalm 62. 8. And indeed, the very Soul of Prayer lieth in the pouring out of the Soul before the Lord.

Whensoever therefore thou drawest near unto God in Prayer, let it be with thine Heart and Soul, otherwise thou canst have no assurance of Audience, and acceptance; for as *Cyprian* speaketh, *Quoniam te audiri à Deo postulas, &c.* How canst thou expect the Lord should hear thee, when thou hearest not thy self? and that he should regard thy Prayers, when thou regardest not what thou prayest? Certainly that prayer reacheth not the heart of God, which reacheth not our own.

¶ In all thy Addresses unto God, labour to keep away, and drive out all wandering Heteroganeal thoughts that come in to thy disturbance. I grant it is impossible wholly to prevent them; yet must thou put forth thine utmost care and endeavour to hinder the prevalence of them; to that end, beware of nourishing them in thine heart with delight; Though roving thoughts, as Birds, will hover about thee in the performance of Holy Duties, yet suffer them not to lodge and nestle in thee, and with hatred and detestation presently drive them away.

For thy better help therein, make these few Directions.

1. 'When thou art drawing near unto God in Prayer, strive to cast the World and Worldly things out of thine heart. Consecrate thy self entirely unto him for that time, as one that hath nothing to do with any thing, but to enjoy Communion with God in that Ordinance.

2. 'Beg of God, that he would, by the assistance of his Holy

16 *Directions for the right manner of Praying.*

Holy Spirit restrain all vain and wandring imagination, that he would whip out of thy Soul those Thievish thoughts, which are like Buyers and Sellers, and Money Changers in the Temple of thy heart; and that by his Spirit he would keep thy mind so fixed on the business thou art about, that it may not be distracted with other Cogitations, either sinful or impertinent.

3. *In the confession of thy sins unto God, with grief of heart acknowledge thy manifold roving thoughts in prayer.* How, when thou hast been speaking unto God, thou hast been thinking of the World, and of thy lusts; how thou hast often gone from God, without God, from the Ordinances of God, without enjoying Communion with God in his Ordinances: hereby thou wilt obtain the pardon of the sins of thy holy services, as also freedom from them in great measure. For the truth is, a frequent confession of a sin will make a man ashamed thereof, and more watchful over himself, that he fall not into the same sin again. This is implied in 1 Joh. 1. 9. *if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* See how both these follow upon our confession, God thereby moved, not only to forgive us our sins past, but to cleanse us also, and to keep us for the future from falling into the same.

4. *Keep thy mind and heart intent upon the Duty of Prayer.* He that is intent with all his might in God's service, can find no leisure to hearken to the suggestions of Satan, or parley with the World. So that the more serious a man is in Prayer, the less will he be troubled with wandring thoughts.

5. *Consider the folly of those Prayers which are accompanied with impertinent and distracted thoughts, in that there is as much time spent in them, as in the most serious and fervent prayers, yet are they altogether fruitless and unprofitable, for both time is lost and*

Directions for the right manner of Praying. 17

Duty lost, and our Souls too in danger to be lost after
all.

6. *Accustom thy self to holy thoughts and sacred dis-
courses in thy daily conversation, and thereby thou wilt find
thy heart in a fitter frame for Prayer, and less subject to
moving thoughts therein.* Shouldest thou inure thy self
to vain wanton thoughts and frothy discourses at other
times, they will thereby become so familiar to thee,
that they will be sure to accompany thee in thy most
holy services and not easily be kept out, or cast off at
such a time.

Another special help to keep thy mind from Roving
wither other matters, when thou art conversing with God
in secret Prayers, is, to chuse thy voice so as to hear thy self
where and when it may conveniently be done without,
a postentation.

8. *But if notwithstanding that, in praying, thy mind and
heart hath been sometimes taken up and possessed with vain
thoughts and distractions, it will be a good course in thy secret
prayers to Repeat what again; which so coldly and carelessly
passed from thee, labouring in thy repetition to repel all
wandring thoughts, and to pour forth those Petitions
again after a more hearty manner.*

1. By this means thy prayers at length will be per-
formed with greater attention of mind and Intension of spi-
rit, and so prove more effectual for the obtaining thy de-
sires.

2. By imposing this task upon thy self, thou wilt be-
come more wary, and watchful over thy thoughts, lest
otherwise they be inforced to continue long at that exer-
cise, unto which, through the depravation of thy Nature,
thou art so backward and averse.

9. *Under weakness of performance ever have any eye
unto Christ, who now sits at Gods Right Hand, and having
performed our Prayers with the sweet incense of his Me-
rits, presenteth them unto his Father, and makes inter-
cession*

18 *Directions for the right manner of Praying.*

cession for them. As it is no strength or life in our prayers that can make them Meritorious with God; so is no weakness nor distractions in them, that we sincerely are humbled for, and strive against, can cause God to reject them, if we present them in the Name of Christ, and cast our selves and Prayers upon him. And know for thy comfort, that if thou didst cordially resist and mourn for thy manifold distractions in Prayer they will rather move Gods pity to thee, than wrath against thee.

VII. 'Pray with all thy strength put forth the whole Man in thee, with all the Powers and Faculties of thy Soul. Though thy strength be but weakness, yet thy strength be in the Duty, it will find acceptance with God. 'Indeed if a man have a Male in his Flock, and yet offer to the Lord, a corrupt thing, I mean if he have strength and activity for the following of worldly business, but hath no strength for Gods service, he thinks, to put him off with weak cold formal devotions, what can he expect but a Curse instead of a Blessing, *Mal. 1. 14.*

VIII. 'Labour to live suitably to thy Prayers. It is to no purpose to begin the day with God and to keep the Devil company all the day after; to be a Saint in the Morning, and a Swine all the day following. Having prayed against sin, be sure thou set a watch against it, avoiding the occasions and temptations thereunto, for it is impossible to avoid any sin, if we shun not the occasions and temptations thereunto. Having prayed for holiness of life, labour to live holily. Having prayed for Humility, labour to walk humbly. Having prayed for Sobriety and Temperance, labour to live soberly and temperately. Having prayed in the Spirit, labour to walk in the Spirit for to pray in the Spirit.

t, and to walk in the Flesh, is a contradiction. The whole course of a Christians life should be our of Prayers. He who hath all his Religion in his Prayer hath indeed no Religion at all.

2. Lastly, having prayed, look back upon thy sins, and let the consideration of the manifold weaknesses and distractions, which have accompanied them, bring thee unto Christ. As this is one cheif end why God suffers corruption to remain in his Children, even after their Regeneration, and to have an influence in all their holy Services, so it is the use we should make thereof. And therefore so often as thou findest thy heart dead and dull, and thy mind distracted with wandering thoughts in prayer, say with thy self, 'Lord, I have need have I of a Saviour ! I see thou mayest condemn me for my best services, therefore with a disclaimer of all my own righteousness as filthy rags, I expect pardon and salvation solely upon the account of the Righteousness of Jesus Christ, and by the Merits of his Death and Passion.

I shall close this Discourse with answering a few Questions and Objections.

1. *Q.* How often should we pray unto God ?

A. Every day. For First our Saviour hath intimated much unto us in his Platform for Prayer, by teaching us to pray for *our daily bread*; that is, bread needful for the present day. And in regard we *daily* stand in need of bread; therefore our Saviour would have us pray *daily* for the same.

2. *Have you not daily wants to be supplied?* Wants for your selves, and wants for your Children and Servants ? Have you not daily infirmities both in your selves and Families to be healed ? Are you not daily subject to dangers and temptations; and do you not daily sin against God ? Is it not necessary then that you should pray unto God for the Supply of all your wants,

18 *Directions for the right manner of Prayer*
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for the healing of all your infirmities, for the preventing the dangers you are daily subject unto, for the strengthening you against all your temptations, for the pardoning of all your sins? Surely our daily wants, our daily infirmities, our daily dangers, our daily temptations, and our daily sins do all call upon us for daily prayers.

2. Q. How oft in each day are we bound to pray?

2. *Twice at least; namely Morning and Evening.* This is commended unto us by the *Morning and Evening Sacrifice under the Law*, which we find given in command unto the Jews *Exod. 29. 38. 39.* And are not *Christians* under the Gospel, as well as those under the Law, obliged to offer up their Morning and Evening Sacrifice? The day must be begun with our prayers, and ended with them. We must begin the day with prayer to crave a blessing at Gods hand upon those things which we take in hand. For can any Christian expect Gods blessing upon his pains and endeavours without prayer? And we must end the day with God, to crave pardon for the Sins committed in the former part thereof, and to give him thanks as for his manifold favours and blessings, so especially for the mercies of the day: and also to commend our selves to God the night following. How dare any lie down in their beds, before they have by prayer commended themselves unto God, and begged the pardon of their sins? Certainly, it were less danger to lie in a Bed of Snakes, than to lie down in our Feather-beds with our sin unpardoned: For if God should take us out of the world that night, how sad would our case be? Haply we might awake with Hell flames about our eares. Therefore let us not fail, before we go into our Beds, to offer up our Evening-sacrifice of Prayer and Praise unto God.

3. *Q.* What time in the Morning and Evening is fittest for the performance of secret Prayer?

A. 'For this no certain rule can be prescribed, in regard of the several occasions which may fall out; and by reason of Age, Sickness, and the like, in the persons praying. But it were to be wished, that the *Morning Sacrifice* (if possibly) may be betimes in the Morning, that our *secret Devotions* be performed so soon as we are ready, before we fall upon any worldly business: For otherwise we shall find it much harder to keep the world out of our heads, and our hearts close unto the Duty; and indeed the, sooner, the better: For both Reason and Experience do teach us, that in the *Morning* our Memories and Senses are the quickest, and all the *Faculties* of our Souls at their best: And it were to be wished, that the *Evening Sacrifice* may be before *Supper*, in regard that afterwards we are generally more heavy and sleepy, and will find it more difficult to keep our hearts and spirits in the Duty.

Having thus resolved the *Questions*, come we now to the *Objections* raised by divers, both against secret and Family-prayer.

Obj. 1. Some are apt to object and say; they are convinced of the necessity of praying in secret, but they are altogether unable, they know not how to perform it.

Ans. 'I would advise such, rather to read some Set-form of Prayer, than altogether to omit the Duty; to use Crutches till they are able to go alone; only do not content your selves therewith but labour in your own words to pour out your Souls unto God in Prayer. For your better help therein take these Directions.

1. 'Carefully observe the Prayers of others, their order, and method.

2. 'Study thine own heart, look back into thy life, call

22 *Objections against Prayer answered.*

to mind thy sins past with the aggravating circumstances of them: And withal, consider thy spiritual wants, and take notice of the particular blessings God bestoweth on thee; and put thy self upon the Duty of Prayer. Confess thy sins unto God, beg the pardon of them, be earnest for such graces as thou standest in need of; likewise bless God for his manifold mercies, and forget not to implore the assistance of his Spirit to enable thee to the Duty. By using and exercising that small ability to pray, which thou hast, thou shalt increase it, and grow more able to do it with comfort. Haply thou canst not pray with such apt words and expressions as some others do, but let not that discourage thee; God regards not so much the expressions of thy tongue, as the sincerity of thine heart, and earnestness of affections.

Obj. 2. Others object and say, the House in which I live is so small, and so full, that I cannot find any convenient place to retire into.

Ans. 1. Thou canst find a place to commit sin so secretly that none can see thee, and hadst thou as great a desire to pray in secret, thou wouldst find a convenient place for the same.

2, Though thou canst not find a convenient place in the House, yet is there no out-house, nor Garden, nor Field, into which thou mayest withdraw thy self? *Isaac*, we read went out into the Field to meditate and pray, *Peter* to the top of the house: and certainly didst thou take delight in conversing with God in secret thou wouldst find some convenient place, either within doors, or without.

Obj. 3. Others plead the multitude of their businesses, as an excuse sometimes to put off the Duty of Prayer.

Ans. 1. The more and greater thy businesses are, the more and greater need thou hast of Prayer for the obtaining

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obtaining Gods blessing thereon ; without which, all thy pains and endeavours may signifie litle, yea, prove successless. Assure thy self, that the time spent in Prayer will prove no lett, but rather a great furtherance to thy business. O that such Wordlings would seriously consider that expression of our Saviour, *Mar. 8. 36.* *What shall it profit a man to gain the whole World, and lose his own Soul ?*

2. Dost thou put off prayer for the multitude of Wordly businesses, thereby to increase thy Wealth ? Know, that the Wealth is cursed which is thus gotten : that substance which is the *price of Prayer*, may (for ought thou knowest) be the *price of Blood*.

3. What business canst thou have of greater importance, than the glorifying of God, and saving of thy Soul ? For shame then, let not these things, which concern thy Spiritual Estate here, and everlasting Happiness hereafter, give way to thy wordly businesses ; rather borrow time from them, than omit that necessary Duty of Prayer.

CHAP. III.

Of Ejaculatory Prayer.

BEsides thy solemn Morning Prayer: it will be good to send up Ejaculatory Prayers, and Praises unto God, and that frequently upon all occasions.

By Ejaculatory Prayers and Praises, I mean the sudden lifting up of thine heart unto God upon some present occasion, either in way of Petition, or Thanksgiving.

Which kind of Praying we find commanded under those general Precepts of Praying always, and Praying without ceasing, *Luk. 18 1. 1. Thes. 5. 17.* The mean-

ing whereof is not, that thou shouldest wholly and only attend on Prayer, so as to neglect the word, and other Duties of Piety, or the ordinary works of thy Calling; but that besides thine ordinary and set-times of Prayer, thou shouldest have a praying-frame of spirit be ready upon all occasions to lift up thine heart unto God in some short Ejaculations. And therefore it is observable, that in *Eph. 6. 18.* Where the Apostle adviseth to pray alwaies; in the Original, it is not ἐν παντί χρόνῳ, in every particular time, but ἐν παντί καιρῷ, in every fit season; that is, when any just occasion or opportunity is offered, and so often as the Spirit of God moveth

For the more profitable pressing of this kind of Prayer, I shall.

1. Give you some Motives to quicken you up to a frequent performance thereof.

2. Add some Cautions.

The Motives may be taken, first, from the Necessity of these Ejaculatory Prayers, and that,

1. In regard of the sudden dangers and plunges whereunto the people of God are many times brought, which will not afford time for continued Prayer.

2. In regard of the manifold slips and infirmities of the People of God, which put them upon praying for the pardon and forgiveness of them. So soon as *David* came to a sight and sense of his sin, in numbring of the People, he presently breaks forth into this Ejaculatory Prayer, 'I have sinned greatly in that I have done; and now I beseech thee, O Lord take away the iniquity of thy Servant, for I have done very foolishly, 2. *Sam.*

3. in regard of the frequent working and stirring of Corruption in the hearts of Gods Children. Many wanton lustful thoughts, many Atheistical and blasphemous thoughts are apt to arise in their hearts, which call for their sudden Ejaculatory Prayers to God for power

and strength, for the suppressing & keeping them down: And indeed they are often found very effectual for the quenching of lustful thoughts, and for the driving away Atheistical and blasphemous thoughts, out of the heart.

4. In regard of the manifold mercies, blessings and deliverances, which unexpectedly we receive from God; there is a frequent occasion of Ejaculatory Praises and Thanksgiving unto him. And also for many remarkable passages of his Providence towards us, in ordering things most fitly and seasonably for our good, even beyond our expectation: And also for Gods special blessing upon us in our ordinary businesses and employments.

II, A second Motive may be taken from the Utility of Ejaculatory Prayers, which appeareth.

1. 'From Gods gracious acception, and remuneration of the same, whereof the Scripture giveth abundant instances, and examples. As, of *David's* Ejaculatory Prayer against *Achitophel*, that God would turn his Counsel into foolishness was graciously accepted, and granted, in defeating the same, 1 Sam. 17. 14. The like we read of *Nehemiah's* Ejaculatory prayer unto God, to incline the heart of the King to grant his Request; which was graciously heard, and answered. So also the poor penitent Thief's Ejaculatory prayer unto Christ 'Lord remember me when thou comest into thy Kingdom, was graciously accepted, and answered by Christ, 'This day shalt thou be with me in Paradise. He did but desire Christ to remember him when he came into his Kingdom, and Christ tells him, he should forthwith go with him into his Kingdom, granting to him more than he did desire. Holy Ejaculations are the spiritual breathings of a gracious heart, which as they are very pleasing unto God, so exceedingly advantageous unto Christians: for though they are very short, and sudden, yet seldom do they return empty.

2. 'These Ejaculatory Prayers are a special means for the



the improving of every opportunity and occurrence of Providence to thy spiritual advantage When thou observest any Providence of God working to thy good (as a wise Christian cannot but observe many) if thou dost then lift up thine heart in some Ejaculatory Admiration and Thanksgiving unto God for the same, thou wouldst much more improve them to a spiritual advantage than now thou dost through a careless neglect thereof.

Herein be careful to observe these two Cautions.

1. Content not thy self with these Ejaculatory Prayers and Praises, as if they were sufficient at thy lying down, and rising up; and that thou needest not to trouble thy self with any longer Prayers. Oh let not thy Ejaculatory Prayers rustle out either thy Closet, or Family-prayers: but as God, in his word, requireth the one, as well as the other, do thou make Conscience of each, and every of them, in their time and place.

2. Beware of formal and prophane Ejaculations, which come from the lip, but not from the heart, as *good Lord, and good God; or, the Lord bless me; and Lord have mercy upon me*, with such like, which can be no better than a takeing the name of God in vain, in that they are uttered customarily in a way of form, meerly from the teeth outward; for which, without true and unfeigned Repentance, God will not hold thee guiltless.

CHAP: IV.

Of reading the Scriptures in private.

A Nother Duty to be performed alone, is *reading the Scriptures*. And indeed the Word and Prayer should go hand in hand together, as the Christians dai-

ly exercise; For every thing is sanctified by the Word of God, and Prayer. 1 Tim 4. 5.

Appoint therefore some set time in every day for reading the word: The Morning is the freest, when our Spirits and Wits are freshest. By reading three Chapters a day, the whole Bible may be read over in a year. But I would not so strictly tie any to this, as still to go on in reading some part of the Scriptures every day. And if extraordinary occasion hinder thine ordinary task, double it another time; for by the holy Scriptures only, we may attain to the knowledge of the whole will of God.

This Duty therefore Christ presseth upon all, and that with all care and diligence, *John. 5. 39.* where he commandeth us to search the Scriptures. The word in the Original *ἐρευνᾶτε* translated *Search*, signifieth with great diligence and industry to exercise our selves in the Scriptures, and to search after the true meaning thereof, even as wordly men do search in Mines for Gold and Silver, which we should the rather do, because every Sentence, Syllable, Letter and Title in the Holy Scriptures is of weight.

And as this Duty is commanded by our Saviour, so we find it commended to us by the practise of the Saints, and People of God. How did *David* exercise himself in the word? as appeareth by his own expression. *Thy Testimonies*, saith he, *are my delight, and my Counsellours*, *Psal. 119. 24.* And the *Bereans*, we read, are commended for searching the Scriptures daily, *Act. 17. 11* And the Apostle *St. Paul* sets it down by way of commendation of *Timothy*, That from a Child he had known the holy Scriptures, which were able to make him wise unto Salvation, *2 Tim 3. 15.* And the Psalmist makes it the note of a blessed man, to delight in the Law of the Lord, and therein to meditate every day.

For the more profitable pressing this Duty, I shall

1. Give

28 *Of reading the Scriptures in private*

1. Give you some *Rules* and *Directions* to be observed.

1. Before the reading of the Scriptures.
2. In reading of them.
3. After the reading of them.

2. Give you some *Motives* to quicken you to a frequent reading of them.

The Rules and Directions to be observed before reading are these.

handling it with all holy reverence, as in the sight and presence of God, believing it to be the Word of God, written by holy men, as they were moved and inspired by the holy Ghost, 1 Pet. 1. 21. When therefore thou settest thy self to read the Word, say to thy self, I will hearken what the Lord will speak unto me therein.

2. Quicken and rouse up thy self to all possible attention in reading of the Word. As Children will rouse up themselves at the reading of their Fathers Will, out of an expectation of some Portion or Legacy bequeathed them therein by their Father; so oughtest thou to rouse up thy self upon the reading of the Word; in regard of the many rich and precious Legacys which our Saviour hath bequeathed to thee in that last Will and Testament of his, sealed with his Blood.

3. Lift up thine heart in prayer unto God, as for the Spirit of Illumination, to open the eyes of thine understanding, that thou mayest rightly conceive his Word, so for Wisdom to apply; Memory to retain, Faith to believe, and Grace to practise what thou shalt read.

II. The Rules and Directions to be observed in reading of the Word, are these:

1. Read the holy lives and actions of Gods Children, not only as *matters of History* but as *patterns of Imitation*; For this end are they recorded unto us, as St. Paul testifieth Rom. 15. 4. *Whatsoever things were written afore-time, were written for our learning*

that you err not in this particular, know, that in matters extraordinary, temporary, and sinful, the practice of Gods Saints is not to be a pattern for us; but in all general holy Duties, and in such partiucular Duties as belong to thy Place and Calling, thou art to set them before thine eyes, and to tread in their steps. Therefore when thou readest of *Noah's* uprightness, of *Abraham's* Faith, of *Moses's* Meekness of *David's* Devotions, of *Job's* Patience, of *Josiah's* Zeal, of *Peter's* and *John's* Boldness in Christ's Cause, of *Paul's* Labours, of other Virtues of the Ancient Saints, labour to adorn thy Profession with those Graces, and Ornaments, and to be inwardly and outwardly indued with like Virtues.

2. In reading the Promises and Threatnings, the Exhortations and Admonitions, and other parts of the Scripture, so apply them to thy self, as if God by name had delivered the same unto thee; whereby the word will become very profitable unto thee: For thus will promises to others incourage thee, threatnings against others restrain thee from sin; exhortations to others, stir thee up to thy Duty, and admonitions to others, make thee wary. Yea thus, whatsoever things were written aforetime, will prove good instructions to thee.

III. Rules to be observed after the reading of the word.

1. *Seriously meditate of what thou hast read, that so thou may'st better remember, and understand the same;* For Meditation is a special means to help, as our memory, so our understanding. *I have more understanding than my Teachers* saith *David*. Mark his Reason, because thy Testimonies are my Meditation, Psal. 119. 99. And indeed, how is it possible the word thou readest should do thee good, when thou never thinkest of it after thou hast read it?

2. *Labour to work something of that thou hast read upon*

30 *Of reading the Scriptures in private*

upon thine heart, and give not over till thou hast found the affections of thy Soul warmed thereby.

To quicken you up to a frequent reading of the Scriptures, consider these *Motives*.

1. The first may be taken from those Treasures that are contained therein; such Treasures as men never heard of. The subject matter of the Word, are such *Myſteries* as were hidden in God, and by his Spirit revealed unto men. All the abstruse Learning, and Myſteries of other Books and Writings, are but straw and stubble yea, dross and dung, in comparison of the precious Pearls in this.

Such things are revealed in the Scriptures, as the very Angels were desirous to know, and learn out of them; as the Apostle St. Peter expresses it, 1 Pet 12. *Which things the Angels desire to look into.* If we respect the truth of matters we search into, the Scripture is a word of Truth. If Antiquity none comparable thereunto, for it beginneth with the beginning of the World. If History, all the Books in the World besides cannot afford such store of strange and admirable Histories; as of the *Deluge*, of the destruction of *Sodom* of Gods bringing his People out of *Aegypt*, and settling them in *Caanan*. If profitable matter, no Writings afford more than the Scriptures, which alone declare what is truly profitable and most advantageous to our best good, our Spiritual welfare. They shew us, what is the true Riches, and true Honour; so likewise the means how to attain thereunto. Yea, as there is a more excellent appearance of the Spirit of God in the holy Scriptures, than in any other Book; so it hath more power and fitness to convey the spirit, and make us spiritual; by imprinting it self upon our hearts. And there is more of God in it, so it will acquaint us more with God, and bring us nearer unto him, and make the Reader more Divine.

2, *Another Motive may be taken from the many secret and precious Promises which are scattered up and down in the Word.* For as there is not a condition into which a Child of God can fall, but there is a Direction and Rule in the Word, in some measure suitable thereunto; so there is not an affliction into which a Child of God can fall, but there is a promise in the Word in some measure, suitable thereunto. God hath opened his heart unto us in the Word, and reached out many sweet and gracious Promises for us to lay hold on, and whereon to stay our selves in our several streights and exigencies. To the burthened we find God hath promised ease and rest, *Matth. 11. 28.* Comfort to those who mourn, *Matth. 5. 4.* Assistance and deliverance to them who are tempted, *1 Cor. 10. 13.* Yea, many Promises hath God made of preservation and protection from Evil; of a comfortable Supply of all Blessings, both Temporal and Spiritual, which by Faith we may and ought to apply unto our selves.

CHAP. V.

Of Christian Watchfulness

DO not think, that having saluted God by prayer, and reading his Word in the Morning, thou mayest take thy leave of him all the day after: But second thy Prayers, and Reading with Christian watchfulness; which is a Duty incumbent upon all, being much prescribed upon us in Scripture.

For the profitable handling whereof, I shall shew you,

1. The nature of Christian Watchfulness.

2. The Necessity.

3. The extent thereof, or the particulars wherein we are to manifest the same.

I. For

I. For the Nature of Christian Watchfulness; it is an heedful Observation of our selves in all things, and a diligent circumspection over all our ways, courses and actions, that we may not displease God in any thing, but rather please him in all things.

II. The Necessity of which Duty appeareth,

1. From the Watchfulness of our common Adversary the Devil. For, as the Apostle Peter speaketh, 1 Pet 5. 8. *Your Adversary the Devil, as a roaring Lyon, walketh about, seeking whom he may devour; therefore be watchful.* Every word, as it is of special weight, so it contains a special Argument unto Christian Watchfulness.

1. He is your Adversary, who will do you all the mischief that he can; therefore be watchful.

2. He is set forth by his Name, *Devil*; which declares him to be an Accuser, and one that seeketh all the advantages that he can against you; therefore be watchful.

3. He is set forth by his *Cruelty*, being termed a *Lyon* yea, and a *roaring Lyon*, which addeth terrour to his cruelty; therefore you have reason to be watchful against him.

4. He is here set forth by his *Sedulity* and *Painstaking*; he walketh about, he sits not still, but is restless to do mischief; therefore be watchful.

5. He is here set forth by his *craftiness*; seeking that is, every where prying for his own advantage; therefore be the more watchful.

6. By his *malicious end and intent*, which is the destruction of mens Souls; for he walketh about seeking whom he may devour. Having therefore such an Adversary as the Devil, who is both cruel, crafty, and malicious, concerneth us to be watchful over our selves.

II. Besides this Foreign Adversary, there is *Home* domestic, an inward Enemy. Every man carries an Enemy in his Bosom, which is his corrupt heart, the

is no less diligent, and more dangerous than the Devil ; and that appeareth in two respects especially:

1. Though there be a continual Enmity between the Devil and us, yet we are not in continual fight ; whereas there is a continual combate and fight between the Flesh and us : ' For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, Gal. 5. 17. So that we cannot do the things that ye would.

2. The Devil himself could not much hurt us, without the assistance and concurrence of our corrupt hearts. *suadere & sollicitare potest, cogere omnino non potest*, Aug. Hom. 12. He may perswade and sollicit us, but he cannot compell us thereunto. Did not our own corrupt hearts consent unto sin, the Devil could little prevail with us : Whereas our corrupt hearts are able to hurt us, without any assistance or concurrence of the Devil. There is Devil enough in the heart of every one of us, to delude and destroy us, without the help of any other Devil. Having therefore such a dangerous Adversary as the Devil without us, and a more dangerous Enemy within us viz. *our corrupt heart*, good cause have we to put in practise this Duty of Spiritual Watchfulness, III. For the Extent of this Duty, the Apostle sets it down in general terms, *Watch thou in all things*, 2 Tim. 4. 5 Which I shall branch into several particulars.

1. Over thy Thoughts, Words and Actions.

2. Against sin in general, and the several kinds thereof.

CHAP. VI.

Of Watchfulness over our Thoughts

Thou must be watchful over thy Thoughts, that vain Thoughts may not lodge in thine heart, Jer. 4. 14.
the

24 *Of Watchfulness over our Thoughts.*

They arise from within us as naturally as sparks from the fire; and they follow us continually in every place and in every service. If the thoughts of many were exposed to the view of beholders, what Worldliness and Covetousness, what Pride, what Wantonness and Uncleaness would appear in many adorned Sepulchers. For the more profitable pressing this Duty, I shall

1. Give you some Motives to quicken you up *therunto*.

2. Some Directions and Helps thereunto.

For Motives. First consider, that wanton, proud and wicked Thoughts, though they break not forth into Acts, yet are they actual sins. Thoughts, though they are inward, yet are they the Acts of the Soul; and in that they are evil, they are sinful. Observable is that *Peter to Simon Magus, Act, 8. 22. Repent, if peradventure the thoughts of thine heart may be forgiven thee; as his evil thoughts had been a greater sin, than all his other wickedness.*

2. *Evil thoughts are not onely sinful in themselves, they are likewise the cause of all sins, the Pander of other Lusts; for when lust hath conceived, it bringeth forth sin, Jam. 1. 15.* Lustful thoughts being conceived in the heart, they soon bring forth sin, breaking forth to all acts of filthiness and uncleanness.

3. Consider that the Lord doth as strictly observe inward sinful thoughts as he doth the outward acts of sin. He is omniscient and knoweth all things; yea he is the Tryer and Searcher of our hearts, and so is present to every vain and wicked, to every vain and ambitious thoughts in our hearts, howsoever men discover them not; yet the Lord doth, *Psal 139. 2. saith David, Thou knowest my thoughts a far off; that is, God, though so far off in the Heavens, yet so far understandeth our things, that our very thoughts are known to him; else our thoughts while they are a far off, before they come to be expressly conceived, are known to him.*

Of Watchfulness over our Thoughts.

4. Consider that by our Thoughts especially will the Lord judge us at the last day, Rom. 2. 16. God hath appointed a day wherein he will judge the secrets of men by Jesus Christ. Where by secrets of men may be meant, as their outward sins secretly committed, so also the inward secret thoughts of their hearts; then must we be accountable to God for our evil thoughts, as well as for our evil works; yea, for our vain and idle thoughts, as well as for our vain and idle words. Then the swarms of our vain, proud, wanton, worldly thoughts shall be discovered, and laid open to our Eternal shame before God, Angels, and Men, without true and unfeigned Repentance.

5. Evil Thoughts without sincere Repentance will sink our souls to Hell. Such of you therefore as make no Conscience of your thoughts, but delight your selves in vain, wicked thoughts, and that impenitently, how can you escape the vengeance of Hell?

I deny not but the best men, through the remainder of Corruption in them, are subject to vain, worldly, wanton, and ambitious thoughts: yea, sometimes to blasphemous and Atheistical thoughts; but these are their grief and their burden against which they strive, and for which they earnestly beg pardon, and therefore shall not be laid to their Condemnation.

Thus you see the Scripture makes it a necessary part of Godliness to be watchful over our Thoughts: and questionless he that is not godly in his Thoughts, is not truly godly in his Actions. Thoughts shew what a man is as much as his words and actions; For as he thinketh in his heart, so is he, Prov. 23. 7. If therefore thou art truly watchful over thy Thoughts, not allowing thyself in any proud, wanton, wicked thought, it is a comfortable Evidence of the Truth of Grace in thee, and of the uprightness and sincerity of thine heart to God. The Helps and Directions are these,

1. Be sure thou do not make too much of those vain
D world.

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1. worldly, wanton thoughts which do either arise from
 2. thine own corrupt heart, or are cast in by Satan.
 mean do not revolve them in thy mind by musing and me-
 ditating on them with delight; for if so, thou art in dan-
 ger to be insnared by them.

2. With detestation speedily reject them, and cast
 3. out of thine heart. As in thy Judgment thou canst
 not but condemn them as base and wicked, so in thine
 affectionous abhor and detest them, yea, reject and cast
 them away as abominable, They are easiliest and saf-
 est resisted in their entrance; and their continuance
 will tend to thy ruine.

3. So soon as any vain and wicked thoughts begin
 4. to arise in thine heart, fix thy meditation upon good
 thoughts, especially such as are contrary thereunto. When
 when vain thoughts begin to arise in thine heart, strive
 to put them out, by fixing thy Meditation upon some
 serious matter. When earthly worldly thoughts be-
 gin to stir, fix thy Meditation upon some spiritual
 heavenly thoughts. When lustful and unclean thoughts
 begin to arise, fix thy meditation upon some holy and
 heavenly subject, think of the excellency and necessity
 of holiness, without which no man shall see the Lord, Heb.
 12. 14.

4. Humble thy self for all thy vain and wicked
 5. thoughts of what sort or kind soever. If thou hast done
 foolishly in lifting up thy self, or if thou hast thought
 evil, lay thine hand upon thy mouth. Prov. 30. 32.
 That is, whether thou hast done foolishly or thought
 evil, humble thy self before God for the same; which
 there meant, by laying thy hand upon thy mouth. As
 know assuredly, that unless thou here humble thy
 self unfeignedly for thy vain and sinful thoughts, thou
 shalt full dearly answer for them hereafter at the
 dreadful day of Judgment, when all the thoughts
 of thine heart shall be brought to light.

5. Be earnest with God in prayer, that he would be pleased as to suppress and keep down all vain, worldly, wanton thoughts from rising in thine heart; so that he would rebuke Satan, and restrain his malice, that he may not cast his hellish thoughts into thine heart; or at least that he would enable thee to quench them at their first entrance. This course did the Apostle St. Paul take in the like case; as 2. Cor. 12. 7, 8.

C H A P. VII.

Of Watchfulness over our Words.

AS thou must watch over thy thoughts, so likewise over thy Words, *Psal. 34. 13. Keep thy tongue from evil, & thy lips from speaking guile.* What the Psalmist commended to others, we find he practised himself, *Ps. 39. 1. I said I will take heed to my ways, that I sin not with my tongue.* If David, whose tongue and heart were continually prepared to praise the Lord, resolved with himself to keep a strict watch over his tongue: how much more ought we, who are apt to utter so many vain and idle, yea wicked and prophane speeches? For your help therein, take these few Directions.

1. *Avoid all unchaste speeches, and unsavoury discourses, which argue a corrupt heart:* For as a good man out of the good treasure of his heart, bringeth forth that which is good; so an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh, *Luk. 6. 4. 5.* Hereupon saith the Apostle James; Chap. 1. 26. *If any man seem Religious and refraineth not his tongue, that mans Religion is vain:* implying that all the Devotion and Religion that such a one pretends, is meer vanity, it will do him no good, nor stand him in any stead; it will not save his

Soul, but he may go to Hell for all his Religion and Profession: Therefore saith the Apostle, *Ephes. 4. 9. Let no corrupt communication proceed out of your mouths.*

The corrupt Speeches we ought carefully to avoid, are of several sorts, which may be reduced to these Heads.

1. *Unlawful Swearing*, which is in three respects especially.

1. When men swear falsely, or, as we speak, forswear themselves. 2. *Impiously*. 3. *Rashly*.

First, they who swear falsely, whom we call Perjured persons, are such as confirm any thing by Oath against their knowledge, or swear to do a thing which they intend not; or intending at first to do it, yet afterwards are careless and negligent in the performance of it.

These false Swearers do not only sin themselves, but as much as in them is, bring God in compass of their sin and make him partaker thereof. He is made a Witness and an Approver of a lye, and therein made like unto the Devil, who is the Father of Lyes, which is a most abominable dishonour done to the Holy Name of God.

2. *To swear impiously*, is an unlawful Oath, either in regard of the *Matter*, or of the *Form*.

An Impious Oath; *in respect of the matter*, is by Oath to bind a mans self to do some wicked thing; as those Jews who bound themselves with an Oath to kill *Paul*. *Act. 23. 14.* And *Jezabel* who took an Oath to slay *Eliejah*. *1 King. 19. 2.* This kind of Oath maketh God Patron and Approver of wickedness.

An Impious Oath, *in respect of the form of it* is, when we swear by other things besides Gods holy Name, as by any Creature, as *Joseph* by the *Life of Pharaoh*.

3. *To swear Rashly*, is to swear lightly and frequently in our familiar talk and discourse. This, though it be common and ordinary sin, indeed too too common and ordinary, yet it is a most grievous sin, and a sin that

crieth loud in the Ears of God for vengeance. The heinousness of this sin appeareth.

1. *In that Gods name is thereby taken in vain*, which is a direct breach of the third Commandment, for that forbiddeth us *to take the Name of God in vain*, *Exod.* 20. 7. Now then is Gods Name taken in vain, when needlessly, without any just cause, it is used by any, against which there is a Judgment threatned in the next words, *The Lord will not hold him guiltless*; that is, he shall not go unpunished.

2. *Swearing in our ordinary discourse is the very Liverie of the Devil, and a Badge of Prophaness*, *Eccles.* 9. 2. Solomon maketh it a sure sign of a Godly man, *to fear an Oath*; and of a wicked and prophane person, *not to fear an Oath*, to make no Conscience of it. And truly, ordinary Swearing may well be a Badge and Note of a Prophane person; for such an one will make little or no Conscience of any sin, who maketh no Conscience of this sin of Swearing, which is so vain and unprofitable a sin; for the excuse whercof, the Swearer cannot plead any outward good; neither profit, as the covetous Worldling; nor Honour and Preferment, as the ambitious person; nor Pleasure, as the *Voluptuous*; and therefore we may well conclude, that he who makes no Conscience of swearing, will make little conscience of any other sin, for he that will sin for nothing, as the Swearer doth, certainly will sin for something; Nay, what sin will not he commit for profit, pleasure or preferment, who sticks not to prophane the holy Name of God for nothing?

3. Another kind of Corrupt speech is, when Gods holy Titles are upon every light occasion used, & so plainly abused: As when any thing suddenly happens out, then we presently say, *O Lord O God, O Jesus*. Again when we would have any thing, then we are apt to say, for Gods sake *do this*, for Christs sake *do that*; and yet with

no reverence do we think of God, or of Jesus, if we speak of them at all, for commonly it is but a phrase of course. To say the least of this, it is a direct cursing of Gods name in vain, and so maketh us liable to that Curse, 'God will not hold him guiltless that taketh his Name in vain, *Exod. 20. 7.*

III. 'Imprecations both against others & our selves' is another kind of corrupt speech. It is too usual with many to make fearful Impracations both against others which are ill-beseeming Christians, and likewise against themselves, wishing some great mischief against themselves, to confirm their speeches: Methinks such should be afraid least God in Judgment should hear them, and justly cause the Vengeance they call for to fall upon themselves. Let such remember the *Jews*, who cried out 'His blood be upon us and our Children; and from that day to this, hath it lain heavily upon them.

IV. *Unclean and unchast speeches*. Some mens mouths are always tull of them, which plainly sheweth the pollution of their hearts, and how their minds are wholly set on lust.

V. *Idle and vain Discourses which tend to no good*, *Mat. 18. 36.* saith our Saviour, Every idle word that men speak, they shall give account thereof in the Day of Judgment; not only for filthy, unclean and unchaste speeches, but likewise for idle words, yea for every idle word. And therefore how doth it concern us to be watchful over our selves, as against all filthy and unclean speeches, so likewise against all idle words?

These are the kind of corrupt speeches, which we ought the more carefully to avoid, in regard of the heinousness of them.

II. *Accustom your selves to holy Conferences and good Communication*. It is not sufficient to abstain from corrupt Communication, except you accustom your selves to good Communication. It is a good and gracious

speech

speech which commendeth a good and a sound heart; even as it's good fruit which commends a good Tree. Christians ought to spend that time in serious and profitable discourses, which others spend in vain and frothy talk.

III. 'In all thy Conferences forbear to speak evil of others, or whatsoever may tend to the disgrace, or disparagement. For thou shalt be sure to find others that will be as ready to judge and speak evil of thee, as thou hast of thy Brother; who will have as little care of thy Credit, as thou hast had of thy Brothers. Which Argument our Saviour useth, *Mat. 7. 1.* Judge not, that ye be not Judged, for with what judgment ye judge, ye shall be judged, and with what measure you meet, it shall be measured to you again.

IV. 'Be not lavish in your words, but sparing in your speech. *Jam. 1. 19.* Let every man be swift to hear. slow to speak. We oftener repent of our speaking, than of being silent. Trust no man with that, which, if ever he be discovered, may greatly prejudice thee, for he who is now a Friend, may hereafter prove an Enemy, and discover; especially reveal no secret to him, whom thou knowest to affect others more than thy self, for he cannot conceal it from them. What thou wouldst not have told to others, tell no body; for if thou canst not, why shouldst thou think another will conceal what concerns thee.

V. *Be well advised before thou speakest;* for sometimes many mens tongues do over-run, and outstrip their wits. But do thou fore-think, whether that thou be about to speak be suitable and seasonable, and let not thy tongue run before thy mind.

VI. *Let your ordinary speech be plain; without Oaths, and Imprecations; yea, without all vain asseverations, and protestations,* *Mat. 5. 37.* Let your Communication be, yea, and nay, nay;; that is, let it be plain, and naked for,

whatsoever is more than these, that is, whatsoever exceedeth a simple Affirmation, or Negation, cometh of evil: in the Greek *καὶ τὸ μᾶλλον*, that is, of the evil one, the Devil.

VII. 'In all your Conference speak nothing but the truth *Ephes. 4. 25.* Wherefore putting away lying, speak every man truth with his Neighbour. Tho lying be a sin common amongst all sorts of people, not only Children, but also grown Men and Women, as in their ordinary discourse, so especially in their Trading; where in what more ordinary than lying & dissemblings? (yea is it a most heinous sin, as will appear by a due consideration of these particulars.

1. It 'It is a sin against knowledge and conscience, cannot ignorantly be committed, for ignorance is against the nature of a lye; The word in Latine to lye is as much as to speak against ones mind and knowledge, *Mentiri est contra mentem ire.*

2. 'It is most agreeable to the Devils nature; so that a lying spirit is a Diabolical spirit, and a Lyar carrieth the very Image and picture of the Devil, who is the Father of Lyes, *Joh. 8. 44.*

3. 'It pulleth down Gods fearful Judgment & Vengeance, and that both temporal in this World, & Eternal in the world to come. For proof whereof observe in general what David saith, *Psf. 5. 6.* 'God will destroy all that speaks lyes. More particularly, for Temporal Judgments in this world, the Prophet *Hosea, Ch. 2.* reckons up Lying amongst those gross sins, which caused God to send Famine, Plague, Sword, Captivity and other like Judgments on the *Israelites*. For Eternal Judgment, we find them likewise threatned against this sin as in *Revel. 21. 27.* Lying is there reckoned amongst those sins which bar us out of Heaven. And *Rev. 21.* It is reckoned amongst those sins which thrust us into Hell. But the fearful, and unbelieving, and murd-

‘rers, and whoremongers, and forcerers, and idolaters, and lyers, shall have their portion in the Lake which burneth with fire and brimstone. Here we may farther observe, amongst what heinous and capital sinners Lyers are reckoned, even amongst Murtherers, Whoremongers, &c. which shews the heinousness of Lying.

VIII. ‘Pray unto God to sanctifie your Speech, and to direct it by his holy Spirit, that it may tend, as to the glory of his Name; so to the good both of the Speaker and Hearer. All our endeavours are nothing without God; & therefore we had need go unto him by prayer, so to sanctifie our words and speeches, that they may tend to the good of others, and minister grace to the Hearers.

IX. Call your selves to an account every Evening, and ask your selves what evil you have spoken that day, Your first care must be for preventing the sin, saying as *David*, Psal. 39. 1. ‘I said I will take heed to my ways, that I offend not with my tongue: but your next care must be to repent of the faults which you commit, and to judge your selves for them and return.

CHAP. VIII.

Of Watchfulness over our Actions.

SEE that thou maintain a special watchfulness over all thy Ways, and Actions: to this end;

1. ‘Make Gods Word the Rule of all thy Actions: For as many as walk according to that Rule, peace be on them, and Mercy, *Gal*, 6. 16.

II. ‘Propound Gods Glory, as the chief end and aim of all thine Actions. Whatsoever you do, do all to the glory of God, that God may be thereby glorified, *1 Cor*. 10. 31. This is that glorious End for which you should spend your strength and time, and lay out your selfe to the utmost: For,

1. *With-*

1. *Without this your best Actions, your most Religious Exercises find no acceptance with God.*

2. *This puts a value and price upon all your Actions; the more they aim at this end, the better they are, the more pleasing to God.* I grant it is impossible for a man in this life, actually to aim at, and intend the glory of God in every thing that he doth, yet ought he sincerely to endeavour after it.

I deny not but other ends may creep into thine heart, and steal into the performance of thy best actions: as thine own profit, applause and the like: But know for thy comfort, that the Lord looketh more to the general bent of thine heart, and frame of thy spirit in what thou doest, than upon any particular base and by-end, which sometimes creepeth and stealeth into thine heart; and will reckon with thee according to the general purpose and aim of thine heart, and not according to some particular end and aim which hath crept in unawares though the corruption of thine heart.

III. *Be sure thou commend all thine Actions and businesses unto God by Prayer;* not enterprizing any thing without seeking direction, assistance, and a blessing from him. *It is vain for you to rise up early, to sit up late, and eat the bread of sorrow, unless the Lord put to his helping hand and come in with a blessing, which is obtained chiefly, by Prayer.* And questionless one special reason why many find not that success in their business which they desire, is, because they have not first commended them unto God by Prayer.

IV. *Having commended thy business unto God by Prayer, be careful in the use of means for the furthering thereof.* For where God hath appointed the End, he hath appointed the means thereunto; and therefore to think to obtain the one without the other, were presumption in an high degree. But therein take these two Cautions.

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1. *Be sure the means thou usest be lawful: never think to thrive by unlawful means; that will not in the end prove gain, which is got by the loss of thy Soul. What shall it profit a man if he shall gain the whole World and lose his own soul, Mark 8. 36. Cave it aque nē dum acquiras pecuniam, perdas animam. Aug. de. Temp.*

2. *Use the means as means and set them not in the room of God, by placing thy confidence in them, which is the way to blast all thy hopes.*

V. *Set God always before thee, and ever walk as in his sight and presence, Gen. 17. 1. which will be a special means to keep and restrain thee from many sins- This we read kept Joseph from yielding to the wanton solicitations of his Mistris, though he had the opportunity of privacy: How can I, saith he, do this great wickedness and sin against God? It was the apprehension of Gods All-seeing presence, that preserved him from 'closing with the inordinate affection of his Mistress. Yea nothing more keeps up the life of Godliness, than a constant awe of God, and of his All-seeing presence about us, where-soever we are, and whatsoever we are doing.*

CHAP. IX.

Of watchfulness against Sin, and the several kinds thereof.

K *Keep continual watch against sin in general, not bearing with thy self in the willing practice of any known evil. In vain dost thou expect any true peace in thy Soul, so long as thou retainest and favourest any one sin in thy self against thy Conscience. For as sin hinders Communion with God, so communication from God.*

For the better avoiding sin, observe these directions.

1. *Carefully shun all the occasions and means which may al-*
lure

allure and draw thee unto sin. It is impossible to eschew the one without the other. It is not possible that he who is inclined to Drunkenness should abstain from it, if he avoid not the places and company of Drunkards: Neither is it possible for him that is wanton and lascivious, to abstain from filthiness and uncleanness, if he frequent unchast company, and pamper himself in gluttony and drunkenness.

2. *If thou art assaulted, resist sin in the beginning.* Do not dally with Temptations, as the Flye with the flame of a Candle, lest thou be burnt before thou be aware; but withstand the first beginnings of sin.

3. 'If thou beest overtaken with any sin, labour to recover thy self with all possible speed, by true and unfeigned Repentance, and a fresh recourse to the Blood of Christ; and a sincere engaging to a greater watchfulness over thy self for the time to come. Be sure thou do not live, nor lie impenitently in the practice of any sin against thy Conscience, for so long thou wearest the Devils Livery and art a stranger to true peace.

4. Being recovered, take heed of relapsing. A relapse is dangerous in bodily diseases, much more in spiritual: Christ therefore gave this advice to the poor Cripple whom he healed at the Pool of *Bethesda*, 'Sin no more, lest a worse thing come unto thee, *Joh. 5. 14.*

5. Carefully avoid the society and company of wicked men: I mean all intimate society, and needless familiarity with them, they being the Devils Instruments to sollicite unto all manner of sin and wickedness. So that though they do not find the like unto themselves, yet if thou frequently consort with them, they will soon make thee such, *Prov. 13. 20.*

6. Consideration of the fearful issue & sad consequences of sin would be a special means to keep thee from sin. Questionless one chief reason why so many men and women live in the wilful practice of known sin, is want

of consideration. Did they sometimes seriously weigh and consider with themselves, what is like to be the issue of their sins, what will become of their precious and Immortal Souls to all eternity, should they go on in their ungodly courses: Did they lay it seriously to heart what a folly and madness it is in them to venture the loss of God, of Christ, and Heaven, and run the hazard of suffering everlasting burning with the Devils and damned in Hell, and for a little profit, or the satisfying a fleshly lust, the pleasure whereof is but for a moment: Certainly they would hate and abhor their sins, yea and cast them away with indignation.

II. As thou must watch against sin in general, so likewise against the several kinds and sorts of sin. As,

1. Against thy beloved sin. There is none of us all, but we have in us our Darling and beloved sin, *peccatum in deliciis*, as S. Austin calls it, our own Idol, (as I may say) whereunto we many times do service, to the great offence of Almighty God.

For the better discovery whereof, take these few *Directions*.

1. Observe which way the stream of thy thoughts run, especially thy morning thoughts. For whatsoever thy beloved sin is, upon that will thy morning thoughts most cleave. This is a sure rule Every man is what he is most in the Morning. As he that is spiritual hath his Morning Thoughts upon God, or upon some spiritual and heavenly subject: so he that is Worldly hath his Morning thoughts upon the World; and he that is unclean, hath his Morning thoughts about the satisfying of his carnal lusts.

2. Observe seriously what sin it is thy Conscience doth most and chiefly checks thee for, especially in time of affliction: For Conscience being then awakened, will most of all check thee for thy beloved sin.

3. Observe what sin it is that thou hast lest power to resist,

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resist, and with which thou art oftenest and easiliest overcome, notwithstanding thy Conscience checks thee for the same. Thou hast hereupon good ground to conclude that to be thy beloved sin.

4. Observe what it is thou thinkest upon with greatest delight: If the thoughts of thine estate, and of increasing the same be pleasing and delightful unto thee, then thou hast cause to suspect Covetousness to be thy beloved sin. If thoughts of fleshly pleasure tickle thee with delight, then thou hast cause to suspect uncleanness to be thy *Dalilah*, and beloved sin; or whatsoever sin it is thou thinkest on with greatest delight.

Having found out thy beloved sin, thou must especially watch against that, lest thou be surprized by it.

1. 'Because this sin is so sweet and delightful to a sinner, that he doth very hardly part with it: Therefore it may fitly be called, *the sin that hangeth so fast on us*, being not easily cast off, Heb. 12. 1. And *Mat. 5. 29, 30* our Saviour calls our parting with our beloved sin, 'plucking out of our right eye, and a cutting off of our right hand: *For saith he*, If thy right eye offend thee, pluck it out, and cast it from thee; and if thy right hand offend thee cut it off, and cast it from thee, &c. Which words are not literally to be taken, for then they are against the sixth Commandment, but *Metaphorically*; the Eye, and the Hand, being there put for our *bosome and beloved sin*. So that the meaning of these words seemeth to be this; if thy lust or sin be as dear to thee as thy right eye, yet pluck it out by Mortification and cast it from thee. Or if thy sin be as profitable to thee as thy right hand, whereby thou gettest thy living, yet cut it off by Mortification and cast it from thee; for it is better to mortifie thy dearest sin, thy Darling lust, than that thy whole man should perish.

2. One beloved lust in thy bosom so alienates thy heart, that it cannot love Christ as it should. As our

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stranger in the bosom of the Wife so takes up our affection, that she cannot love her Husband as she ought. We read in the *Evangelists*, that one *covetous* lust in *Judas*, one *incestuous* lust in *Herod*, one *worldly* lust in the *Rich Man*, was of strength enough to hold each of them from Christ. As therefore thou desirest an Interest in Christ, maintain an especial watch against thy beloved sin, that that may not draw thine heart off from him.

For Remedies against a beloved sin, take these,

1. Steep thy thoughts in a serious meditation of the bitter fruits, and dreadful effects thereof: Though thy sin may be sweet in the acting and committing thereof, yet it will be bitterness in the end. For one of these two things must needs follow thereupon, either the bitterness of Repentance, or the bitterness of punishment. So that let the best come of sin that can come, that thou savingly repent thereof, yet bitter sorrows, bitter tears, and bitter mournings are the issues of it: But if thy sin be not repented of, then comes the bitterness of death, and condemnation with the Devils & Damned in Hell-fire to all Eternity. We have a common saying amongst us: *Sweet meet must have soure sawce*, Thus strong drink which groweth down merrily; will be bitterness in the end, according to that of the Prophet *Isaiah*, Chap. 24. 9. *Strong drink shall be bitter to them that drink*, that is, it shall be turned into bitterness. And *Solomon* describing the Harlot; (*Prov. 5.4.* with the contentments which she offers,) concludes, *Her end is bitter as wormwood*; not only her own end, but likewise the end whereunto she bringeth others: and as it follows, *Her feet go down to death*; that is, she carries her self, and others that follow her, head-long, into that burning Lake, where the fire of Lust will be turned into the fire of Hell, without true and unfeigned Repentance. When therefore thou art attempted to any sin reason thus with thy self, if I yield to this Temptation, and there-

thereby gratifie my Lust, either I shall repent, or not; if I do not repent, I shall be damned: if I do repent, it will cost me much more bitter sorrows and mournings than I shall find pleasure and delight in the acting of it. O then what egregious folly and madness must it needs be in any, for the enjoyment of a short transient pleasure here, to implunge themselves body and Soul into everlasting burnings!

2. Have frequent recourse unto God by Prayer. It is Gods Power that must support thee against the power of thy beloved lust; and it is prayer that must procure his power. But let thy prayer be, as sincere, so fervent, for it is the fervent prayes only that is effectual. This was the course which St. Paul took when he was troubled with that thorn in the flesh, whereof he complains, 2 Cor. 12. 7, 8. which many Judicious Expositors understand to be some lust or motion and inclination which he found in himself; *For this he besought the Lord thrice, that it might depart from him*; that is, he prayed oftentimes to be rid of it; and thereby he obtained, though not a full deliverance from it yet strength sufficient to Master it, so as it had not dominion over him, for he received this comfortable answer, *My grace shall be sufficient for thee*: sufficient for thy deliverance in due time; sufficient in the mean time for thy supportance. And questionless one special reason why so many complain of the strength and prevalency of their beloved lust, that it doth even rule and reign in them, is, because they do not pray unto God in the Name of Christ so heartily against it, as they should; which if they did, they would feel and find the grace of God sufficient for their supportance and deliverance.

11. Thou must with a great care and circumspection watch against secret sins, as against open and publick, make conscience of sinning in secret, even when thou hast opportunity of privacy for the acting and committing of them.

1. Because we are more apt to fall into secret, than into open and publick sins. If we can hide our sins from the eyes and knowledge of men, we are apt to think all is well and safe, and thereupon encourage our selves to sin in secret. Therefore the Murderer and Adulterer are brought in by Job, in boldning themselves, saying, No eye seeth us, Job 24. 14. Howsoever we may hide our secret sins from the eyes of men, yet it is impossible to hide them from the All-seeing eye of God, who seeth all himself, unseen of any, being present in all places, beholding both the evil and the good, Prov. 15. 3. David's Murder and Adultery were carried on very secretly, yet were they visible to the eyes of God; Then didst it secretly, said God, but I will punish thee openly. If thou wilt sin secretly saith Augustine *quare non videtur, & fac quod vis* seek out a place where he seeth thee not, and there do what thou wilt. But being God is present in all places, it is impossible thou shouldst hide thy sins from his All-seeing eye.

2. As God here seeth and taketh notice of thy most secret sins, so he will one day or other discover those deeds of darkness, thy great confusion, without true Repentance; If not here in this life, yet at the day of Judgment, when our most secret sins shall be discovered to the view of all, Eccles. 12. 14. God will bring every work into Judgment, with every secret thing, whether it be good or whether it be evil.

Then all thy secret sins shall be discovered to Angels, Men, and Devils; thy secret uncleanness, and close Adultery; thy pilferings and stealings, thy false weights and measures shall be brought to the view of all, to thine eternal shame and confusion. Were our hearts thorough polluted herewith, Oh how watchful would it make us ever our selves in secret! and fearful to adventure upon any sin, though we have the opportunity of privacy for the acting of it.

III. Thou must be watchful against the least sin, not esteeming

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steeming any sin so small and venial, as that thou mayest safely give it entertainment, and continue in it without true and unfeigned Repentance; and that for these Reasons.

1. By the least sin the Law of God is transgressed, Justice violated and his Wrath provoked: And therefore far be it from us to account that sin little, which is committed against a God of Infinite Majesty. Whereupon saith S. Augustin, *Ne consideres quod parva sint peccata sed quod magnus sit Deus cui displicent*; Aug. de Penitentia vera & falsa, cap. 8. Do not consider the smallness of thy sins, but the greatness of God, who is displeased and provoked by them.

2. Little sins are apt to make way for greater. What does not by daily experience, that unclean thoughts and filthy words draw many on to unclean actions? Yeas just in repores of Nimus his Victories, how every little victory was a means of another Conquest: So every little sin is a means & way to a greater. And this must needs be so, because God in his just Judgment doth usually punish sin with sin, I mean, God doth many times punish some mens lesser sins, by leaving them so to themselves, and to the corruption of their own wicked hearts, that they break forth into the acting and committing of grosser sins. The best means therefore for man to keep himself from great and heinous sins, is to be watchful against smaller sins, and to make Conscience of them.

3. The least sin cannot be expiated nor pardoned without the precious Blood of the Son of God. That expression of the Apostle is observable, *Christ was delivered to death for our offences*, Rom. 4. 25. The word in the Greek, *ἵνα τὰ ὑμῶν ἁμαρτίας*, translated offences, signifies properly our slips; implying, that our smallest sins could not be expiated without the bloody death of Jesus Christ. Oh let not us over-lightly account

for which Christ paid so dear a price as his own precious Blood.

CHAP. X.

Of our Behaviour at Meals

Considering our Adversary the Devil layeth in every place Baits and Snares to intrap us and especially at our Tables, therefore it concerns in a special manner to be watchful over our selves at Meals: to

remember,
Forget not to pray unto God for a blessing on our Creatures, whereof thou art to partake: For as the Apostle speaketh, *1 Tim 4, 4. 5.* Every Creature of Gods good, being sanctified by the word of God and prayer. By the Word, as it doth shew, and show our right thereunto; and by Prayer, as it is a means appointed by God for obtaining his blessing upon his Creatures, without which they will do us little good: for we liveth not by Bread only, but by every word that proceedeth out of the mouth of God, *Mat. 4. 1.* that is, it doth not nourish by its own power, but by the appointment & blessing of God. And therefore it was the practice of our Saviour to lift up his eyes & crave a blessing upon the Creatures before he did partake of them, which hath been the usual practice of the Saints people of God, before and since Christs time, *Mat. 9. 13.* and *Act. 27. 30.* Having therefore such holy Patterns and Presidents, follow them, not dare to partake of any of Gods good Creatures, till thou hast lifted up thine heart to God, and craved his blessing upon them; for otherwise how justly mightest thou expect from God a Curse rather than a Blessing? Our Creatures on thy Table are Gods Creatures, and

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therefore thou must needs be more bold than welcome if thou make use of them without asking his leave.

11. *Eat as in the presence of God*, who is ever present with us wheresoever we are; as in our Beds, so at our Boards, eying and observing all our Actions. It will be therefore thy wisdom, wheresoever thou art, to carry thy self, as in his sight and presence, especially at the Meals, when thou art most apt to forget God, and to give out thy self to the Creature, and to the satisfying of thy carnal lust and appetite.

is ill. In Eating and Drinking season thy heart with these and the like Meditations.

1. *Of the goodness and sweetness of God in his Creatures* else we shall make no better use of them than the brute Beasts. Think therefore with thy self, oh how sweet and good is God, who hath put such sweetness into his Creatures! If the Streams be so refreshing and satisfying, oh what refreshment and satisfaction is there in God, the Fountain of all our mercies and enjoyments. If Bread be so savoury to an hungry body, oh how sweet and savoury is Jesus Christ, the Bread of Life, to an hungry Soul!

2. *Of the Bounty of God in providing so plentifully for thee*, when many of thy Betters (in some respects) are in want of ordinary Provision, and would be glad of the Remission of thy Trencher. Say with thy self, what, who am I, that I should abound, when so many are in want? That I should be full, when so many good Christians have not wherewithal to satisfy their hunger. Oh what thanks do I owe unto God for such singular mercies! And oh that I could express my thankfulness by living to his praise and glory! Thus whilst thou art feeding thy body, mayst thou delight thy Soul in the goodness and bounty of God.

3. *Of thine own unworthiness of the least of Gods mercies*, even of a crum of bread, or drop of drink,

If God should deal with thee according to thy d
ings, he might justly strip thee of all thy com-

Of thine own Mortality. As *Joseph of Arimathea*
his Tomb in his Garden, to season his delights
the Meditation of his death; so shouldst thou, in
greatest delights, let out thine heart in a serious
itation of thine own Mortality. For this end, the
Apostles had a Deaths head brought into their pre-
e, when they were feasting, even to mind them of
latter end.

*II. Season and sanctifie your Meals with spiritual com-
munion, at least useful discourses, that thy Soul, as well
Body may be fed and nourished.* To this end, take
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II. *Eat as in the presence of God*, who is ever present with us wheresoever we are; as in our Beds, so at Boards, eying and observing all our Actions. It will therefore thy wisdom, wheresoever thou art, to commit thy self, as in his sight and presence, especially at Meals, when thou art most apt to forget God, and give out thy self to the Creature, and to the satisfaction of thy carnal lust and appetite.

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1. *Of the goodness and sweetness of God in his Creatures* we shall make no better use of them than the Beasts. Think therefore with thy self, oh how good and good is God, who hath put such sweetness into Creatures! If the Streams be so refreshing and satisfying, oh what refreshment and satisfaction is there in God, the Fountain of all our mercies and enjoyments! If Bread be so savoury to an hungry body, oh how sweet and savoury is Jesus Christ, the Bread of Life, to an hungry Soul!

2. *Of the Bounty of God in providing so plentifully for thee, when many of thy Betters (in some respects) want the benefit of ordinary Provision, and would be glad of the version of thy Trencher.* Say with thy self, what, who am I, that I should abound, when so many are wanting? That I should be full, when so many good Christians have not wherewithal to satisfy their hunger! Oh what thanks do I owe unto God for such singular mercies! And oh that I could express my thankfulness by living to his praise and glory! Thus whilst thou art feeding thy body, mayst thou delight thy Soul in the goodness and bounty of God.

3. *Of thine own unworthiness of the least of Gods mercies*, even of a crumb of bread, or drop of drink,

If God should deal with thee according to thy sins, he might justly strip thee of all thy comforts.

Of thine own Mortality. As Joseph of Arimathea season'd his Tomb in his Garden, to season his delights with the Meditation of his death; so shouldst thou, in thy greatest delights, let out thine heart in a serious meditation of thine own Mortality. For this end, the Egyptians had a Deaths head brought into their presence, when they were feasting, even to mind them of their latter end.

IV. Season and sanctifie your Meals with spiritual communication, at least useful discourses, that thy Soul, as well as thy Body may be fed and nourished. To this end, take occasion to raise up both thine own heart, and the hearts of such as are with thee, to an affectionate remembrance of God, by whose goodness and bounty thou enjoy what is set before thee, that thereby thine heart may be inflamed with a greater love unto him. We read in the *Evangelists*, that it was Christs usual practice at Meals to fall into such discourses as tended to the spiritual good of those with whom he sate, Ministry of Grace to the hearers: whose example herein is worthy our Christian imitation. And in regard of your great backwardness unto, and barrenness in, spiritual discourses, that you cannot suddenly find out any fit matter for them, it will be a point of spiritual wisdom in you, before hand to think of some seasonable, savoury Heads, whereon to discourse at Meals, which may tend to the good and benefit of others; and resolve to embrace every opportunity, that is, by any offered you for good discourse. I deny not, but you may lawfully at Meals discourse, as News, so of Civil Matters, and of your own affairs, and the like; yet you should do well to season your Civil and Moral discourses with some spiritual and savoury expressions, dropping

for the mercy, goodness and bounty of God at every Meal.

V. Use the good Creature of God soberly and moderately, not to Gluttony and Excess. Though no certain proportion of food can be prescribed to men, in respect that all are not of a like Age and Constitution, nor have all like Stomachs; yet this is a certain truth, that a man to eat and drink so much as to oppress nature, and to indispose him either to the service of God, or to the duties of his calling, is a degree of intemperance which in time will prove very prejudicial to his health, breeding manifold diseases in the body (by filling with Crudities, and dangerous obstructions) as the Stone, Stoppage of Urine, the Wind-Cholick, Scurvey, Surfeits, Fevers, and the like. Yea, intemperance in Diet doth likewise weaken the Memory, the Wit and Understanding, stupifie and decay the senses, and furiously provoke to lust.

Many, I know, do usually eat more than is meet, of a desire of Growth and Nourishment, whereas truth much feeding hinders them both; for they proceed not from the abundance we eat, but from a bad digestion of what we eat, and perfect distribution thereof; both which are much obstructed by excessive eating.

But if thine health will not prevail with thee to be temperate in eating, consider that thereby thou wilt find more pleasure in thy food: For that pleasure needs be greatest, which is most natural; and such is the temperate Mans; whose appetite to his Meat through his spare feeding is kept fresh to the last, and consequently his delight: whereas the Glutton naturally finds no appetite, but is fain to force it by Sawing. So that the temperate Man finds more sweetness in ordinary fare, than the intemperate in his greatest delicacies.

In thy eating, there are two Rules worthy thy observation.

1. To leave with an Appetite, whereby the Stomach will the better digest what it receiveth.

2. To feed so moderately that thou be neither unfit for the labour of thy body, nor for the employment of thy mind. Such therefore as after meals do find an oppressive fullness and indisposition to any business, may justly suspect, that they have exceeded the bounds of temperance, and perverted the end of feeding, which is not to oppress, but to refresh the Spirits, and make the body more vigorous and active. And questionless to accustom thy self to a plain simple Diet; as it is the most healthful, so the best remedy against intemperance.

VI. Fail not to give thanks after Meals, for that comfortable refreshment you have found from the Creatures. This the Lord gave in special command unto his people, *Deut. 8. 10.* When thou hast eaten & art full, then thou shalt bless the Lord thy God, Yea, we read that the Heathenish Idolaters at their Feasts, were accustomed to praise their false gods; for it is said, *Deut. 32. 17.* They drank Wine and praised the Gods of gold and of silver, and of brass; of iron, of wood, and of stone. Is it not then a wonderful shame for Christians, after their Meals, not to praise the true God from whom we receive all the good things we do enjoy?

CHAP. XI

Of Sports and Recreations.

As you ought to be watchful over your selves at Meals, so likewise at your Recreations. For though some Recreations are lawful, yet are we generally apt to abuse them into Licentiousness and to adventure upon

all manner of Sports and Recreations, without any difference; therefore I shall shew you,

I. What kind of Sports which are used for Recreations, are unlawful.

1. How those which are in their kind lawful, are abused, and so made unlawful.

Unlawful Sports and Recreations may be brought under these Heads.

1. All such, wherein neither wit of mind, nor exercise of body is used as Dice-play, and some Games at Cards: for in them is nothing but an expectation of an uncertain event, wherein neither wit of mind, nor exercise of body is used; which are the main ends of Sports and Recreations, either for the refreshing of our minds, or bodies; that we may thereby be the better enabled for the honouring of God in the discharge of the duties of our Places and Callings.

2. Such as bring danger to men, as of old was fighting with Beasts, and now Matches at Foot-Ball, fighting with Cudgels, especially fighting with sharp Weapons, and the like.

3. Such as declare Gods punishment on the Creature for Mans sin: as Bear-baiting, Cock-fighting, and the like; The enmity that is in one Creature against another, is a punishment on the poor Creatures for Mans sin; and therefore ought not to be a ground, or matter of sport and rejoycing unto us, but rather of sorrow and humiliation.

II. The next thing to be considered is, how those sports, which are in themselves lawful, are made unlawful by Mens manner of using them.

1. When too much time is spent in them: Recreations should be as Sawces to your Meat, to sharpen your appetite unto the duties of your Calling; and not to glut your senses with them, so as to make your selves more unfit, both for the Duties of your Callings and

of Gods service. You must know, that the main and principal end of Gods sending you into the world, was not to follow your pleasures, but that you should spend your time and strength in the Duties of Gods service, and in the means whereby you may be fitted thereunto. Will it not be more comfort to thee, when thou art dying, to think of the time thou hast spent in the service of God, and in preparing for Eternity, than of that time which thou spendest in Cards, and Plays, and other vanities?

2. *When Mens Recreations are made a Trade of Merchandize:* as when men play merely to get Money; That which a man gains by this Traffick, he cannot with a good Conscience possess and enjoy: It is not by God given him, because he cometh not to it by lawful means, but is rather as stolen Goods, over which Gods Curse hangeth. And as for the party that loseth, he also is guilty of Theft; for that which he loseth, he purloyneth from his Wife, Children and Family, if he have any: or if not, from Church, Commonwealth, and Poor. We are not Lords of our goods, but Stewards, and must give an account of them. Oh that all our Gamesters would consider, what a fearful Reckoning they are to make at the Day of Judgment; not only of their precious time lavishly mis-spent, but also of their Estates; for the most part, wickedly lost; when in their account there shall be found so much wasted in Gaming, and so little given to the Poor and Charitable Uses!

Q. Is it altogether unlawful to play for Money?

A. I will not say it is altogether unlawful to play for Money, provided that what you play for, be but a small matter of little value, which is to be measured according to the Estate and quality of those who play. But how is the Gaming of most men the very exercise of Covetousness, merely to win other mens Money?

3. *Lawful*

3. Lawful Recreations are made unlawful, when they are used at unseasonable times; as on days of Humiliation and on the Sabbath day in which time the Lord forbiddeth all men to seek their own pleasure, Isa. 58.

4. When they are so used, as they raise a mans passion unto anger, fury and the like; or that they cause Swearing, Curfing, Brawling, Quarrelling, with the like evil effects. He that cannot moderate his Passion, or rule his Tongue at play, is not fit for it.

CHAP. XII.

Of the Duties of our Calling.

HAve especial regard to the Duties of that particular Calling wherein thou art placed by Gods Providence in a Conscionable discharge whereof consisteth the very life and Power of Religion. For thy help therein take these Directions.

1. Begin with God, by seeking unto him by Prayer, for the pardon of thy sins, and supply of all needful Grace; so for his blessing upon thy lawful pains and endeavours. For indeed it is his blessing alone that maketh rich, and that causeth any thing we take in hand to thrive and prosper; which Moses acknowledgeth, Deut. 8:18 where speaking to the people of Israel, he saith, It is the Lord that giveth the power to get wealth.

2. Be painful and diligent in the Duties of thy Calling according to that direction of the Wise man, Eccles. 9, 10. Whatsoever thy hand findeth to do, do it with thy might; that is, whatsoever works or duties belong unto thee by virtue of thy Calling, do them diligently and industriously; not so much to ingross Wealth, as for necessities, and competent provision for thy self, and Wife and Children. This likewise our Saviour commends

commendeth to us by his own practice; For, saith he, *I must work the works of him that sent me, while it is day.* This phrase, ἐργάζεσθαι τὰ ἐργα, *work the works*, is an Hebraism, and implieth a thorough acting or doing of any thing, and that with all diligence.

For thy Incouragement thereunto know, that diligence in our Callings is usually crowned with Riches, and plenty, *Prov. 13. 14. The Hand of the diligent maketh rich.* And *Prov. 13. 14. The Soul of the diligent shall be made fat*; that is, shall be enriched with outward blessings: And truly it is very rare, but that a blessing doth accompany a diligent hand.

Yet herein care is to be had, lest while you are diligently following the works of your Calling on the one hand, you be not overtaken with Worldliness and Covetousness on the other. Therefore I shall give you two Cautions.

1. *Be not so diligent in thy particular Calling that thou neglect the duties of thy general Calling, as a Christian.* I mean, be not so eager in following thy worldly businesses and employments, that thou neglect thy spiritual business; as thy Morning and Evening Devotions unto God, &c. Though thou mayst spend the greatest part of every of the six days in thy worldly businesses and employments, yet thou oughtest to spend some part of every day in spiritual employments, whereby thy worldly businesses will be the better seasoned and sanctified. When thou comest to lie upon thy Death-bed, and lookest back into thy life, then that time which hath been taken from thy worldly businesses and spent in Praying, Reading, Hearing, Meditating, and the like, will yield thee most comfort.

2. *Labour to be Heavenly minded in Earthly employments*; to follow worldly businesses with spiritual affections, often lifting up thine heart unto God in some Heavenly Ejaculations. Yea, labour to make some improvement

provement of that time, wherein thou art following the works of thy Calling, to some spiritual advantage, by useful Meditations; especially if thy employments be such as exercise the hand, and not the Head. As thou art eagerly following thy worldly businesse, oft meditate on that excellent Saying of our Saviour, *Mat. 8. 36. What will it profit a man, if he shall gain the world, and lose his own Soul?*

3. *Resolve and strive to be faithful and sincere in all the works of thy Calling;* and with a kind of disdain abhor to get any thing by wicked and deceitful courses; as knowing that a little ill got may impoyson a man's whole estate; & bring a Curse upon all that he possesseth. It may prove like the *Eagles flesh from the Altar, with Coal in it*; that devoured the whole Nest.

Let there be therefore truth and equity, and plainness in all thy dealings with men: *1. Thes. 4. 6. Let no man go beyond, and defraud his Brother in any matter, because the Lord is the avenger of all such:* But in all our dealings, let us observe that Royal Law, and Standard of all Equity, namely, To do as we would be done by: for as our Saviour speaketh, *Mat. 7. 12. This is the Law & the Prophets*, that is, the sum of that which is in the Law, & by the Prophets is delivered, concerning our carriage towards our Neighbours, & dealings with them.

Having used thine utmost diligence in thy lawful Calling, trouble not thy self with carking and distrustful thoughts about the issue and success of thine endeavours. Take no thought saith our Saviour, *Mat. 6. 31. What shall we eat, or what shall we drink, or where with shall we be clothed.* The word in the Greek translated, take no thought, *μεριμνᾷν, μερίμνη* &c. implyeth a carking, distrustful thought, whereby the mind is disquieted about the issue and success of our endeavours, which is very unbeseeming a Christian,

5. As oft as thou receivest any blessing from God, for



not to return unto him the praise, and the glory thereof, acknowledging, that whatsoever the means hath been he is the chief cause and Principal Author of all those benefits and blessings which thou enjoyest.

CHAP. XVI.

Of our Behaviour in secret.

IN regard of the manifold temptations whereunto we are subject, both when we are by our selves alone; and also when we are in company with others: It is our duty, and will be our wisdom to keep a narrow watch over our selves, both in our solitariness, and also in Company.

First, when we are alone, our care must be, that we be neither ill employed, nor idle and unfruitful; but that we be taken up with spiritual and heavenly Meditations.

1. *For solitariness is the Devils opportunity;* which he hath always been careful to embrace and improve to the utmost advantage; as we see in David, who when he was walking alone upon the roof of his house, then the Devil set upon him, tempted him unto Lust, and prevailed with him. And therefore how doth it concern us to be then especially watchful over our selves?

2. *Because we are then in most danger to be overtaken & spoiled with our own sinful Lusts;* then are we most apt to resort our hearts in speculative wantonness, and contemplative wickedness, by feeding our fancies, and pleasing our selves in ambitious, revengeful, lascivious, and other wicked thoughts. In which respect, we ought in our solitariness carefully to watch over our hearts being then in greatest danger of these Spiritual Rapes.

To this end I shall commend that excellent, but too much

much neglected Duty of *Divine Meditation* which is two-fold

1. *Sudden and occasional.*

2. *Set and deliberate.*

For the Nature of occasional Meditation; It is a sudden fixing the mind upon some profitable subject, occasioned by something that we see or hear. The which may be done at all times, and in all places, when we are at home about the works of our Calling, or walking abroad. Of this sudden and occasional Meditation there may be much use, by reason of the variety of Objects which present themselves to our view; for every Creature that we behold doth afford unto us plentiful matter of Spiritual and Heavenly Meditation: from each of them we may and ought to take occasion to meditate of God, and of his Attributes shining in them; as his Power, Wisdom, Goodness, and other Attributes.

For *Motives* thereunto, take these three.

1. It will be a special means to keep worldly, wanton thoughts, and idle motions out of thine heart. For if thou give up thy self to idleness; not labouring to possess thy mind with some good and profitable Meditation; thou art sure to be pestered with vain and wicked Cogitations.

2. A frequent use of occasional Meditations, will fit thee for set and solemn Meditation; in that it will both furnish thee with matter, and prepare thine heart to commune with God.

3. Hereby thou shalt make a right use of the Creatures. The Creatures are half lost unto thee, if thou only imploy them, and not take out some Spiritual Lesson from them.

Thus much of Sudden and Occasional Meditation.

A word or two of the *set, solemn, and deliberate Meditation*, in regard there are many excellent

Treatise

Treatises published on that Subject.

I shall therefore briefly shew you: First, the *Nature* of the Duty: Secondly, give you some *Rules* and *Directions* to be observed therein.

I. For the *Nature* of it what it is; I answer, *A set and deliberate Meditation*, is a serious applying of the mind to some *spiritual*, or heavenly Subject, discoursing thereof with thy self to the end, thine heart may be warmed, thine affections quickened, and thy resolutions heightened to a greater love of God, hatred of sin, &c.

II. The *Directions* to be observed therein, are these.

Let the subject matter of thy Meditation be wholly *Spiritual and Divine*. Thus any part of the Scripture is a subject for thy Meditation; as also God or any of his attributes: as his *Omnipotency*, *Eternity*, *Immutability*, *Omnipresence*, *Omniscience*, *Holiness*, *Wisdom*, *Mercy*, *Justice*, *Love*, *Faithfulness*, and other *Excellencies*, of God: As also the blessed and happy Estate wherein our first Parents were created by God; and that miserable estate whereinto they implunged themselves, and all their posterity, by their disobedience against God in eating the forbidden fruit, and the state of Redemption by Jesus Christ, and the transcendent Love of God in giving his Son for us, and the uncomprehensible love of Christ in undergoing a bitter cursed Death for our Redemption.

2. Let the particular subject thou pitchest upon for thy Meditation, be suitable to thy present state and condition: To that end, it will be thy *Wisdom*, in setting upon this Duty, to observe the same and temper of thy heart. If thou findest thine heart sad and heavy, then fix thy Meditation upon thy sins, that so thou mayst turn thy sorrow and sadness for outward things into a sorrow for thy sins. But if thou findest thine heart light some and chearful, then fix thy Meditation

on the incomprehensible love of God, or on the freeness of his Grace, or on the bounty of God, especially towards thy self.

3. Having pitched thy thoughts upon some particular subject suitable to the present frame and temper of thine heart, continue thy thoughts upon it, till thou hast found thine heart warmed: and thine affections quickened thereby; which indeed is the main and principal end of this exercise.

4. These Things premised by way of preparation fall upon the work of it self, which consisteth of three particular Heads.

The first I may call *Cogitation*, whereby I mean discoursing of the Understanding about the subject matter pitched upon, a calling to mind, or several truths that belong thereto. As if the subject of thy Meditation be Death, then call to mind, and seriously think as of the certainty of Death, so also of the uncertainty thereof, both in regard of the Place where, the Manner how, and the time when; and then to argue the necessity of a continual expectation of, and preparation for Death.

The second is *Application*, to make some close Application to thy self of those truths thou hast called to mind, for the warming of thine heart, and quickning of thine Affections.

The third and last particular is *Resolution*, as resolved purpose of heart to do this or that; as if the subject matter of thy Meditation hath been Death, and finding thine heart thoroughly affected with the apprehension thereof, especially of the uncertainty of the time of thy Death, resolve thereupon to be the more careful in embracing every opportunity of doing good, by thinking it may be the last that will be afforded thee; as also to live in a continual expectation of, and preparation for Death, by a daily renewing thy peace with God.

CHAP. XIV.

Of our Behaviour in Company.

AS thou must be watchful over thy self when thou art alone, so likewise when thou art in Company, looking unto thy Behaviour therein; and the rather, because we are generally more apt to transgress in company, than when we are alone. Therefore I shall set down some directions to guide thee when thou art in company.

But first it will not be amiss to premise an argument or two, to perswade thee, to make choice of the good and godly, and by no means of wicked and ungodly persons for thine ordinary converse: As also a Preparatory Advice or two for the better fitting and preparing thee to improve thy converse with men, to the best spiritual advantage.

1. Therefore highly prize, and earnestly seek the company of such as are godly, whereby thou wilt find a greater increase in thy Piety, Knowledge, Faith, Zeal, and all other Graces. And it may be observed, that where the People of God do not associate themselves in holy Communion, there is little thriving in Grace and godliness though they live under never so powerful a Ministry-

2. Avoid, as much as may be, the society of wicked and profane persons, especially such as are scoffers at Godliness and Religion.

3. Because we are very apt to be corrupted with the contagion of their sins. 2. We are in danger to be involved in their Temporal Plagues. 3, We shall thereby encourage and embolden them in their wicked and profane courses; it being a great encouragement unto wicked men, to go on in their wicked and sinful courses

when as they are countenanced with the Company of the godly.

Now for the better fitting and preparing thy self for profitable converse when thou art in Company, I shall only give these two advises.

1. That thou mayst be the better furnished with matter for useful discourse, often and seriously meditate with thy self on some general Head of Divinity, as of our wretched and miserable condition by Nature, of the All-sufficiency of Christs Sacrifice, of the vanity and uncertainty of all earthly things, of the shortness of this Life, of the Day of Judgment, or the like. By often contemplating of these, or such like things, with thy self in Secret, thou wilt be better enabled to talk and discourse of them in the presence of others, and that to their good and edification, as well as to thine own.

2. Before thou goest into company, be earnest with God in Prayer for Grace so to order thy Conversation and discourses, that they may tend as to the glory of his Name, so to thine own and others good, and Spiritual advantage.

These things thus premised, come we now to the Directions for the good Government of thy self, when thou art in company, which I shall lay down,

1. More generally.

2. More particularly.

1. In reference to thy Behaviour in good Company.

2. In reference to thy Behaviour in bad.

The general Directions for thy Behaviour in company are these.

1. Let thy carriage and conversation be humble, willing to communicate thy counsels, comforts and experiences to the poorest and meanest Christians, and to partake of their counsels, comforts, and experiences.

ces; not disdaining to learn any good thing of those who in several respects are much thine inferiours.

II. In all thy conversings with men, labour to be fruitful and profitable, both to thy self, and others, by receiving and doing all the good thou canst.

1. To thy self, by receiving all the good thou canst from others. To this end, when thou art in company of others, diligently observe in what gifts and graces any doth excel (for God hath dispensed various gifts unto his people, all are not alike qualified) and then labour to draw forth those gifts and graces to thine own spiritual good and advantage.

2. To others by communicating unto them such good things as thou conceivest most suitable un to their present state and condition. The more good thou communicatest unto others, the more will God communicate unto thee.

Often lift up thine heart unto God in some short Ejaculatory Prayer, that he would open thy lips that thy mouth may shew forth his praise; that he would enable thee so to speak, that thy words and discourses may tend to the good and edification of others, ministering grace to the hearers.

Having thus given thee general Directions for thy behaviour in company, come we now to the more particular Directions, referring to thy Behaviour in good company.

I. When thou art in good company, trifle not away thy time with worldly conferences and discourses, as the common fault of too too many is, whereof S. Bernard complained in his time, *Nihil de Scripturis, nihil de salute agitur animarum, sed nugæ & risus, & verba proferruntur in ventum*. But let the subject of thy discourse rather be some spiritual matter.

II. Labour to turn the current of worldly discourses into spiritual: To that end, watch every opportunity which

may occasion any digression from worldly matters, to some spiritual and heavenly Subject.

III. *Be ready to communicate and impart such spiritual gifts and graces as thou hast received.* Hast thou a competent measure of saving knowledge? communicate thy knowledge unto others, by acquainting them with the Mysteries of Salvation. Hast thou found comfort after thy Spiritual troubles and desertions? Hast thou found support under thy tryals and temptations? Hast thou found gracious Answers and Returns to thy prayers? Hast thou got the victory over all Lust or Corruption? Freely and willingly communicate and impart unto others the experiences thou hast had of Gods Mercy, Power, and Goodness, in these several straits and exigencies, directing them to such ways and courses wherein thy self hast found much good and benefit. This we find expressly commanded *1 Pet. 4. 10.*

The particular Directions referring to our Behaviour in bad company, are these;

I. When by reason of some common occasion thou art in bad company; (for otherwise, as we shew before thou art by all means to avoid it) see that thy conversation be with a Dove-like Innocency, blameless and harmless, according to that exhortation of the Apostle, in *Phil. 2. 15.* The truth is, there is scarce better means to propagate the Gospel, and to fasten on the affections of Natural men; than the fair carriage and honest conversation of the Professors thereof. It is as the Odour of Christs Oyntment, the Fragrance whereof draws the affections of others.

II. Be careful that thou partake not of their sin, which direction the Apostle giveth, *Ephes. 3. 11.* Have no fellowship with the unfruitful works of darkness. It meaneth, that they should no way communicate, or be partakers with their sins, which he calleth the works of darkness.

Q. How may we be said to partake with others in their sins?

A. Men partake of others sins, as by provoking them to sin, so by approving their sin. Men approve others sins openly, or covertly; Openly, by Word, or Deed.

By Word, 1. When they commend others for their sins.

2. When they Patronize and defend them in their sins.

3. When they sooth them up, and flatter them there-

in. Men approve others sins by Deed, when they be

Companions and Agents with them in the same sins.

Covertly men approve others sins, when they tacitly

consent unto them. He may be said tacitly to consent,

that either revealeth not the sin he knows, when he

ought, or shews no dislike of it, when he beholds it.

And this oftentimes is as hurtful, in respect of the of-

fender, as ill counsel; for as *evil speech moveth men to*

sin, so evil silence leaveth men in sin. Ut malus Sermo in-

ducit in peccatum, sic malum silentium relinquit in pecca-

to. Aug.

III. Grieve and mourn for the sins thou discernest amongst

them. It is noted oft, and commended as a special Grace,

in sundry of Gods Saints, that they have been greatly

troubled in themselves at the dishonour done to God,

even by the sins of others; as *Moses, Nehemiah, David,*

Jeremiah, and others, *Deut. 9. 18, 19. Neh. 1. 4. Psal.*

119. 158. Jer. 13. 17.

IV. When thou observeest any wickedness committed by thy

Neighbour, reprove him for the same: which duty we find

much pressed upon Gods people in the Scriptures; *Lev.*

19. 17. Thou shalt not hate thy Brother in thine heart,

thou shalt in any wise rebuke thy Brother, and not suf-

fer sin upon him. Wherein are implied two things.

1. That he who doth not reprove his Brother when

he seeth him do amiss, doth indeed hate him, and not

love him; for there is no love like the love of reproof.

2. That by not reproveth thy Brother, thou sufferest him to run on, and continue in his course of sin, which will at last prove his destruction.

For the right manner of performing this Duty, both certain *General Rules* must be observed, and also *particular*, according to divers circumstances. *General Rules are these.*

1. *He that reproveth another, must lift up his heart in Prayer unto God,* that he would so guide his tongue and move the others heart, that his reproof may be profitable unto him. For without Gods blessing, all our admonitions and reproofs will prove but words spoken in the Air

2. *Our reproofs must be done in love,* aiming therein at our Brothers good, and not at all at his disgrace. For as the Apostle speaketh, 1 Cor. 13. 14. *All things must be done in love:* And as all things, so especially this of reproof Concerning particular Rules, both the state of the party reproveth, and of the party reproveth, and the quality of the sin, together with time and place must be observed.

1. The state and condition of the party reproveth must be observed. As they who have Authority over others have greater liberty to reprove, so if they have to deal with notorious, scandalous offenders, they then may and must do it.

1. With Authority; as the Apostle exhorteth, *Rebuke with Authority.* Tit. 2. 15.

2. Sharply; so the Apostle commandeth, *Rebuke them sharply,* Tit. 1. 13. The word in the Greek *αἰσχρολογῶ* translated sharply properly signifieth cuttingly, or to the quick. *Eli* failed herein; though he reproveth his Sons for their wickedness, yet it was not sharply, and to the quick, but with too much gentleness and mildness.

2, *The mind and disposition of the party reproveth must be*

be observed. For if he be flexible and ingenuous, he must with mildness be reprov'd, even with the spirit of meekness; as the Apostle *Paul* expresseth it, *Gal. 6. 1.* But yet severity must be used, when lenity prevails.

3. *The state and condition of the party reprov'd is to be observed.* For,

1. If it be our Superiour, it must be done with all reverence and Humility, rather beseeching and exhorting, than plainly rebuking; as *Naaman's* servants did their Master, *2 King 5. 11. 13.*

If the party to be reprov'd be our Equal, then it must be done without all bitterness, even with all love. Reproof is a bitter Pill; and therefore it must always be rolled with Sugar, expressing much meekness of spirit, and compassion of heart; shewing in the hatred of our Brothers sin, our love of his person.

4. *The quality of the sin* reprov'd must likewise be observed.

1. 'Private offences must be privately reprov'd: For saith our Saviour if thy Brother trespass against thee, go and tell him his fault between thee and him alone, *Mat. 18. 15.* But open and scandalous offences must be reprov'd openly. *1. Tim. 5. 20.* Them that sin, viz. openly, and with scandal, rebuke before all; i. e. before the whole assembly of the Church, that others also may fear.

2. Sins directly tending to Gods dishonour, must be reprov'd with an holy zeal and indignation. Christ thus often reprov'd the *Scribes* and *Pharisees*. And thus *Peter* reprov'd *Simon Magus*, *Act. 8. 22.*

The seasonableness of the time must with great wisdom be observed. To rebuke a Drunkard in his drunkenness is folly; *Abigail* knew as much; and therefore said nothing to *Nabal* in his Drunken fit, but in the Morning when the Wine was gone out of him. So neither is

It leasonable to reprove a man for his passion in his passion; wait rather for a fit time, till a mans fit and passion be over.

6. The leasonableness of the place must likewise be observed. Unless it be for due and just censure, let it not be in publick Assemblies, open Streets, with the like. But if by the way thou observest a man sin, whom thou knowest not whether ever thou shalt see him again, or no; then, as privily as thou canst, thou mayst meekly rebuke him. Thus shalt thou manifest thy zeal for Gods glory, thine hatred of sin, and thy care for thy Brethrens Salvation.

CHAP. XV.

Directions to the Rich.

AS the Apostle *Paul* knew how to be abased, and how to abound; how to be full and how to be hungry, *Phil. 4. 12.* that is, he had learned, in the School of Christ, how to carry himself Christian-like in a rich and in a poor estate; so it will be a point of special wisdom in us, to know how to carry our selves Christian-like through variety of Conditions; how to manage every estate. For your better hold herein, I shall give you some Directions.

1. How to carry your selves Christian-like in a rich and full estate.

2. How to carry your selves Christian-like in a poor and mean estate, For the former:

I. Look up unto God, & often think of him as the Author and Donor of all the good things thou dost enjoy. When thou hast gotten wealth, say not, *This I have gotten by my own wisdom and policy:* For how many men of a great

great understanding and wisdom as thy self, have not the tythe of thy estate? Neither say, *This I have gotten by mine own travel, pains, and endeavours.* For how many men have been as industrious as thy self, and yet have not found that Success which thou hast done? And therefore say with Job, (Ch. 1. 21.) *The Lord hath given.*

II. 'Bles God for what thou hast: In every thing give thanks (*saieth the Apostle, 1 Thes. 5. 18.*) for this is the Will of God in Christ Jesus concerning you: As if he had said, This is that the Lord, by his Son Jesus Christ, hath signified to be his Will; and after a sort, the whole he requireth of us, for all the Mercies we receive from him. And therefore as thou receivest any Mercy and Blessing from God, fail not to give unto him the praise and the Glory thereof.

III. Labour to see Gods special Love in common Mercies. For what good will the injoyment of any thing do thee, unless thou canst see Gods LOVE to thee, as well as his BOUNTY therein?

Q. How may I know that these outward Mercies, which I do enjoy, are bestowed upon me in love and favour?

A. 1. If they inflame thine heart with a Love to God, causing thee to love him the more, because he hath been so bountiful unto thee. For this is a sure Rule, whatsoever causeth love cometh from love. Examine therefore whether those outward good things, which thou dost so plentifully enjoy, have wrought up thine heart to a true love of God: For if so, then thou mayst assure thy self, that they were bestowed upon thee in love; and thou mayst look upon them as tokens of Gods especial Love and Favour.

If thou findest in thy self a willingness to honour God in the use of those good things thou hast received from him, by laying out a portion thereof towards the maintenance of Gods Worship, or the relief of Gods poor, then thou hast a comfortable Evidence that they are bestowed upon thee in love.

3. If

3. If it be the grief of thine heart that thou dost not answer the loving kindness of the Lord towards thee; that thy conversation is so unsuitable to his gracious Dispositions towards thee; that thou dost not in any measure live up to his bounty towards thee; This is an Evident sign, that what thou hast received from God; was bestowed upon thee in love; and thou mayst look upon them as Tokens of his special love and favour.

IV. Beware of being puffed up with pride, and labour to be humble under thine abundance; to be low in thine own thoughts, when thou art high in the world; which indeed will prove thy glory. For Humility is an Ornament, as the Apostle Peter implieth under that word *ἐν ἡλικίᾳ*, be cloathed or decked with Humility, with an Ornament, 1 Pet. 5. 5. Many men think Humility a debasement, but the Spirit of God counteth it an Ornament: Therefore saith the Apostle James Chap. 1. 6. Let the rich man glory in that he is made low; that is, let him glory in his Humility, because God hath given him an humble and lowly heart, notwithstanding his riches and greatness in the world: because he hath a low mind in an high condition; for it is the glory of rich men, that when God hath made them high in the world, they are low and humble in their own thoughts.

V. Labour for the true Spiritual Riches; namely, saving, sanctifying graces, that thy self may be rich, and not thy Chest only. And truly, rich men, of all others stand in most need of sanctifying Graces; in regard their Riches are great snares unto them, and occasion of sin, as a long Coat is in greater danger to be daubed than a short one. Oh therefore beg of God, that he would not put thee off with the things of the world; but that together with his outward blessings, he would give thee his inward blessings, true, saving, sanctifying Graces, especially the Grace of Spiritual Poverty, which

which is the Foundation of Blessedness; as *Mat. 5. 3.*
Blessed are the poor in spirit, for theirs is the Kingdom of
Heaven. It was an excellent speech of *Luther*, when
the Princes of *Germany* sent him in great Presents, *Val-*
ent protestatus sum; me nolle sic ab eo satuari. I profess, laith
be, the Lord shall not put me off so. Do thou in the like
upon manner take up the same resolution.

VI. Earnestly labour, and seriously desire, in the use of
about all means, an Interest in *Christ*, in whom are riches, and
thine treasures above all the riches and treasures of the world.
which is that Pearl of greatified Price, that Treasure in the
Or for which the wise Merchant went and sold all that he had.
word *Field, Abraham*, though he had abundance of all outward
, as things, yet cries out, *What is all this, seeing I go Child-*
Husband? Do thou in like manner, in the enjoyment of thine
nted outward abundance, cry out, *Lord, what is all this; see-*
mes as I go Childless?

VII. Communicate out of thy store towards the re-
e God of others: Giving to the Poor, as it is a duty in-
with incumbent upon all that are able so especially upon the
caution. The Apostle *Paul* therefore willeth *Timothy*, to
s charge such as are rich in this world, that they do good
n high that they be rich in good works, *1 Tim 6. 17.*
own The better to quicken you up to this Duty, consider
these few things.

1. This is an especial end of Gods giving more to
some than to others, that they who have more abun-
dant, should thereout give to them that need. This
egardence doth *S. Paul* make (*2 Cor. 8. 14. 15.*) from the
ation of *Manna*, *Exod. 16. 18.* for they that ga-
agled more than was needful for themselves and their
that households gave of their abundance to such as had not
world enough.

2. Rich men are not Lords of the abundance which
they have, but Stewards, and must dispose thereof ac-
cording to the mind of the Lord; that is, some part
there.

thereof to the Poor. And therefore of all unmerciful men, such as are rich, and have enough for themselves and others too, are worthy of most blame. Such as one was that rich man in the Parable, of whom it is said, *Luke 16. 10, &c.* that he he was cloathed in Purple and fine Linnen and fared sumptuously every day; and yet it is implied, that he afforded not to poor *Lazarus* the Crums that fell from his Table. Let such unmerciful rich men well weigh the end of that rich man's tale, and be henceforward stirred up to take due notice of their main Duty that lieth upon them, which is to be free forward, liberal and bountiful, in distributing to the necessities of the Poor. It is not sufficient for rich men to do good, unless they be rich in good works. As your riches are Gods seed for you; so your good works are your seed sown for God; as you ought to bring forth a Crop answerable to Gods Seed, so will God give you a Crop answerable to your Seed. In this respect saith the Apostle, *2 Cor. 9. 6.* He that soweth bountifully shall reap bountifully. Though God reward none way of Merit for their works sake, yet God will render to every one according to his deeds, *Rom. 2. 6.* as rich men shall lose nothing by being rich in good works, but rather gain very much thereby. It is the great mistake of many, to think that what they give to the Poor is lost; whereas in truth it is the best means of increasing their Estate. *Prov. 11. 24.* saith the Wise Man; There is that scattereth, and yet encreaseth; and there is that withholdeth more than is meet, but tendeth to Poverty. And again, *Prov. 19. 17.* He that hath pity upon the Poor, lendeth unto the Lord; and that which he hath given, he will pay him again. He that you have, as I may call it, a Bill of Gods own Hand in which he doth acknowledge himself a Debtor to be a very merciful man.

CHAP. XVI.

Directions to the Poor.

HAVING given Directions to the Rich, I come now to give Directions to the Poorer sort, who stand as much need as the former.

1. Labour to be content with thine Estate, as being that portion God hath allotted unto thee; and repine not against his Providence, because thou hast not a larger allowance, which is the counsel of the Apostle Paul, *1 Tim. 6. 8.* Having food and rayment, let us be therewith content.

Q. Wherein doth this contentedness consist?

A. In bringing down your minds to your present fortune and condition. It is the great mistake of many; to think that contentedness consisteth in abundance, in raising up their estates to such a pitch; conceiving they should then be contented: whereas indeed true contentedness consisteth rather in an evenness, and suitability, and proportion between a mans Estate, and his mind; so that he is the contented man, whose Mind Desire lieth level with his Estate.

The better to perswade the poorer sort to this duty of Contentedness, I shall propound some few considerations

1. That such as have convenient food and rayment, enjoy as much as the richest men on Earth: whereupon saith the Apostle in the forementioned place *1 Tim. 6. 8.* *Having food and rayment, let us be therewith content.* Though a man possess never so much of this worlds Goods, yet doth he enjoy no more thereof than himself eateth and weareth; for the rest goeth to others. It is nothing to him. So that the rich man can have no more real good from his great Estate, then his Servants have

have: for their Bellies must be filled, and their backs clothed out of his Estate, as well as his own.

2. That every mans Estate is ordered by God; who he is the Sovereign Lord of Heaven and Earth, and may do with us what he pleases; so he is infinite in wisdom, and thereby knoweth what Estate is best and most convenient for us, even better than we our selves; yea and is rich in mercy and goodness, and thereby willing and ready to do that which in his wisdom he knoweth to be best and most convenient for us: Which if we were seriously considered, would be a special means to work up our hearts to some measure of contentedness in our meanest estate and condition.

3. That Riches are great hindrances in the way to Heaven; mark what our Saviour saith, *Luk. 18. 24.* *How hardly shall they that have riches enter into the Kingdom of God!* Implying Riches to be a great hinderance to mens Salvation. Is it not then an Evidence of Gods love to thee, that he maketh thy way and passage to Heaven less difficult and dangerous, than thy Neighbours? Surely when thou comest to die, thou wilt have little cause to complain of thy want of plenty and abundance.

II. *Labour to be rich in Grace.* Yea, the Poorer thou art in Purse, labour to be the richer in Grace, and then thy worldly Poverty will be no hinderance to thy spiritual Perfection, but rather a furtherance, in that it puts thee into a better capacity; seeing they are the poor of this world, whom the Lord usually makes rich in Faith and Heirs of his Kingdom. And we often read that the poor received the Gospel; not only the poor in Spirit, but the poor in Purse. And therefore though thine outward condition be poor and mean, yet know, thou art as capable both of Grace here, and of Glory hereafter, as any whatsoever. Stir up thy self therefore by fervent praying, diligent reading, and frequent hearing of the Word.

word, to grow in Grace, yea to grow rich in Grace,
that though thou art poor, yet thou mayest be an
Heir of Heaven; and thou shalt die, with *Lazarus*,
and be received into *Abraham's bosom*.

III. In the greatest wants and exigencies, labour to
live by Faith in Gods providence, resting confidently up-
on him for a comfortable supply of all needful, tempo-
ral good things. For thine encouragement thereupon,
take notice of that gracious promise, *Psal. 34. 10.* The
Lions do lack and suffer hunger, but they that seek
the Lord, shall not want any good thing. He doth not say
they shall have abundance; but, they shall want no-
thing that is good for them. And therefore said our Sa-
viour, *Mat. 6. 25, 26.* Take no thought for your life, what
ye shall eat, or what ye shall drink; nor yet for your Bodies,
what ye shall put on: Is not the Life more than meat? and
the Body than rayment? Behold the Fowls of the Air, for
they sow not, neither do they reap, nor gather into Barns;
yet your Heavenly Father feedeth them: Are ye not much
worse than they? Here our Saviour by several argu-
ments labours to dissuade his Disciples from all di-
vulgar thoughts and cares about their food and ray-
ment, and to perswade them to live by Faith in Gods
providence for the same.

I. The first Argument is taken *a majori ad minus*,
from the greater to the less; as thus, God hath given
you the greater thing, therefore he will give you the
less. He hath given you life therefore he will not de-
nial you food: he hath given you a Body, therefore he will
not withhold rayment. This Argument our Saviour ex-
presseth in these words, Is not the Life more than meat?
Is not the Body then rayment? intimating, that God who
hath given you a life and a body, will assuredly Provide
food and rayment for them, which are less. He hath
promised you, *τὸ ὂσιον*, your Essence, or Substance; there-
fore he will not withhold *τὸ ἐμπέριον* any necessities ap-
pertaining thereunto.

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2. The second argument is taken *a minori ad maius* from the less to the greater; and may be thus framed. He that provideth for Fowls, will much more provide for Men: But God provideth for the Fowls of the Air; therefore much more will he provide for Men; which Argument is here amplified and confirmed by two Reasons.

1. *First, from the means of provision* afforded to men *which the Fowls of the Air want.* For whereas men plow and sow, and reap, and gather their Corn into Barns, and thereby have means of provision which the Fowls of the Air want; *for they sow not, neither do they reap, nor gather into Barns;* that is they have not, neither do they use the means of provision which men do; yet they are not unprovided of convenient food, for God feedeth them. Why then should men, who have such means of Provision, distrust Gods Providence, and thereby vex and perplex themselves with cares for food, when they shall eat, and what they shall drink, seeing God provideth for the Fowls of the Air, who have no ordinary means of provision?

2. *From the excellency of Men above Fowl,* expressed in these words, *are ye not much better than they?* Intimating that men are much better than the Fowls of the Air, and therefore seeing God provideth for the Fowls of the Air, much more will he provide for Men, especially for his own Children. For who is there that feeds his Hawks and his Hounds, that will suffer his Children to starve for want of convenient food? And therefore men have good cause, in all your straits and exigencies, to live by Faith in Gods Providence.

CHAP. XVII.

Of Christian-like carriage under Reproaches.

BEWARE of manifesting any Distemper or Passion under your Reproaches. I deny not but you may, thought to be sensible of the wrong done to your name, for as a good name is a precious Ointment, *Cant.* so to have an evil name is a great Judgment; and therefore you ought not to be insensible of the wrong done to your name by slanders and reproaches, saying, let men speak of me what they please, I care not, so long as I know mine own Innocency; for though the testimony of your own Innocency be a ground of comfort unto you; yet your care must be not only to approve your selves unto God, but also unto men, to be as careful of your good names, as possibly you can; but yet you must not to manifest any distemper or passion upon the reproachful speeches of others against you. For,

- I. That will give others just occasion to conclude that you are verily guilty of those things whereof you are reproached.
- II. Your distemper and passion will much disquiet your spirits, and indispose you to the right manner of performing any good duty.
- III. Beware of returning Reproach for Reproach, or railing for railing, which is very unbeseeming a Christian, being therein so unlike unto Christ, who, as the apostle Peter speaketh, 1 Pet. 2. 23. When he was reviled, reviled not again.
- IV. Seem to take little or no notice of those Reproaches, that are cast upon you. The Wise man saith, Prov. 19. 11. Is the glory of a man to pass over a transgression; i. e. seem to take no notice thereof. And truly, it is the kindest kind of revenge you can take of your Reproachers

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for

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for there can be no greater vexation to your malicious Reproacher, than to see you take little or no notice of his Reproaches against you; and whosoever will make tryal, shall find that his Adversary is more vexed with his silence, than if he should return like for like.

IV. *When an evil Report is raised of you, be not so inquisitive who raised it, as to make a good use and sanctified improvement thereof.* To this end know, and consider, that the Report raised of you is either true or false; if true, then you may discern the Finger of God at your Enemies tongues end, pointing unto your sins, and calling upon you to humble your selves for the same. But if the Report raised of you be false, yet you may harken to it as to a Call from God, to look more narrowly over your selves, lest you be overtaken with that sin wherewith at the present you are falsely charged for God knowing your temper and disposition, happily seeth that you are inclinable thereunto, and therefore suffereth others to charge you therewith, though falsely, meerly for the preventing thereof, that you may not be overtaken therewith. And thus may you make a good use of the falsest and bitterest Objections your Adversary against you.

V. *Labour to walk contrary to what is charged upon you, though falsely.* As for instance, if you are charged with Hypocrisie, that you are no better than Hypocrites; labour the more for sincerity, and resolve to perform all you do out of respect to God, more than unto men: if you are charged with Pride carry your selves the more humbly and lowly, that your Humility may appear unto all, and so your Conversation may overcome your Enemies the Lye.

VI. *Go and spread your Reproaches before God in Prayer, as good Hezekiah did the Reproaches of Sennacherib; and make known your case unto him, desiring aid and strength from him, to bear them.* Christ

and then you shall not need to doubt of his gracious comfort and support.

CHAP. XVIII.

How to improve Losses, Crosses, and Afflictions.

Regard that all men, so long as they live here in this World, are subject to manifold Losses, Crosses, and Afflictions; therefore it is necessary that I should give you some Directions how to carry your selves in patience thereunto.

The Directions are these.

1. When God shall exercise you with any Losses, Crosses, or Afflictions, labour to bear them Christianlike. To that end observe these Rules.

1. Bear them sensibly; The Lord expects we should be sensible of the weight of our afflictions; he would have us as *Sacks* or *Stocks*, which are not affected with his stripes; but like Children, he would have us sensible of the smart of the Rod. Thus was *Job*, Chap.

There are two extreams whereunto we are very prone to run in times of afflictions; the one is a despising of afflictions, the other is a fainting under them: both which are hinted to us by the Author to the *Hebrews*, *ch.* 12. 5. 'My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: these are the two Extrems we are carefully to avoid in times of Afflictions.

1. Not to despise or slight the chastisement of the Lord, saying, if God will have my Estate, let him have it; if he will have my Husband, or Wife, or Child, let him have them: This is a despising of the chastening of the Lord, a little regarding, yea, a contemn-

ning thereof, as the Greek Word implieth, which is very displeasing unto God.

2. *Not to faint* under our losses, crosses, and afflic-
tions, as when Children die, then the Spirit of the Pa-
rents to die also; or when the Husband dieth, then the
Spirit of the Wife to die also; this is a fainting under the
weight of our afflictions, as if they were unsupportable
to be endured.

11. If you would bear your afflictions Christian-like
bear them with patience and silence, according to the
example of *David*, who when God laid his hand upon
his back, he presently laid his hand upon his mouth
as appeareth by his own expression, *I was dumb; I opened
not my mouth, because thou didst it*, Psal. 39. 9:

This patient, silent bearing of afflictions is opposed
to two things.

To an inward repining at the Dispensations of
God towards you.

2. To an outward complaining and murmuring
at them, both which you must carefully avoid.

1. You must carefully avoid all inward repining
at the Dispensations of Gods Providence towards you
whatsoever storms are without you, yea and blow
on you, yet your heart within you should be calm
quiet: what though the Lords dealings with you
be very sharp? yet you ought not to repine at them,
quietly and silently to submit thereunto, acknowle-
ding the Equity of Gods proceeding with you; that
he is righteous in all his ways, so in particular towards
you; and thereupon to say with good old *Eli*, 1 Sam.
3. 18. *It is the Lord, let him do what seemeth him good*
and with our blessed Saviour, Luk. 22. 42. *Father, thy
will be done*. And if you bear your afflictions thus
quietly, you shall bear them with more ease at present,
and find them more profitable at the end.

2. As you must carefully avoid all inward repining, likewise all outward complaining and murmuring under the said Dispensations of Gods Providence. As you must not entertain any hard thoughts of God, as if he punished you above your deservings, or more than you are able to bear; so neither must you express any discontented words against the Lords dealing with you; though a Christian may mourn under sad Providences, yet may he not murmur at them; though he may complain, yet not grumble; but quietly bear all losses, crosses, and afflictions, both in opposition to all inward repining, and outward murmuring.

3. If you would bear your afflictions Christian-like, you must bear them willingly and cheartfully.

To help you herein, take these few Considerations.

1. That no afflictions befall any without the wise ordering Providence of God, as *Eliphaz* implicth, *Job. 5. 6.* Affliction cometh not forth of dust, neither doth evil spring out of the ground. Truly, there is not a Warrant comes to Arrest thy Body with Pain or Sicknes, but comes under the Hand and Seal of thy Heavenly Father; there is not a *Habeas Corpus* comes to remove thy wife-fellow, Child, or Friend, but it is signed by thy Heavenly Father. This consideration hath been a ground of comfort unto the People of God in all their afflictions; 'The Lord, saith *Job*, hath given, and the Lord hath taken away, blessed be the name of the Lord, *Job 1. 21.* And this must needs be a ground of comfort, yea and joy unto all the people of God, especially if you shall consider in the next place,

2. That the end God aims at in your afflictions is to do you good; yea some special good, that could not be done so in any other way: The Lord chastneth us for our profit. *Heb. 12. 10.* Every Cross will bring with it some blessing or other, if the fault be not in our selves; yea,

the greatest Cross will bring the greatest Blessing.

3. As God doth intend our good thereby, so it hath effected that good which God intended thereby, will soon remove your Affliction from you: for the Lord taketh no delight or pleasure in your pains or sufferings, but delighteth in Mercy, *Mic. 7. 8.* and therefore will not, neither can he suffer his afflicting hand to longer upon you, than in his wisdom he seeth to be needful and necessary, for the effecting of that good which he intends you thereby; and therefore if your afflictions seem long unto you, know, they are no longer than needs must, and that good for which God sends them is not yet effected.

4. That God will either proportion your Afflictions to the measure of your strength, or your strength to the measure of your afflictions, laying no more upon you than he is able you to bear; according to that of the Apostle *1 Cor. 10. 13. God is faithful, and will not suffer you to be tempted above what you are able to bear.*

IV. If you would bear your afflictions Christianly, you must bear them fruitfully, by labouring to make use of them in sanctified use and improvement of them, whereby they will become comfortable Blessings unto you; for sanctified Affliction is a great Blessing.

Q. What course should I take to have my Afflictions sanctified unto me; that I may be able to say with David, It is good for me that I have been afflicted? Psa. 129. 71.

*A. 1. In every affliction take notice of the displeasure of God against thee; for though the Lord doth sometimes afflict his Children for the tryal and exercise of their Graces, rather than for any displeasure he hath conceived against them, as in *Jobs* case it was, yet usually he strikes not till he be provoked by our sins; and therefore it will be thy wisdom in every affliction, to take notice of the displeasure of God against thee.*

11. Search into thine own heart, and labour to find out the cause of Gods displeasure against thee for it is not enough that God afflicts thee, something or other amiss in thee, which God would have amended and reformed; and considering that the Lord doth not only generally correct us for sin, but visiteth our special sins with special Judgments and Afflictions: therefore whenever the Lord visiteth thee with Sicknes, or exerciseth thee with any Affliction, know, it is thy duty to make a strict search, and diligent enquiry into thine own heart, for the Special Sin, or Sins God aims at therein, to find out the plague of thine own heart. Thus did the people of God under their sad affliction; and they called upon one another to the practice of this duty; *Let us search and try our ways,* said they, *Am. 3. 4.* for as a Disease can never be well cured till the cause thereof be first found out, and discovered; neither can any affliction be sanctified and removed, till that which hath occasioned it, be in some sort found out, and discovered.

For the better discovery of the particular Sin, or Sins God aims at in thine Afflictions, take these few Rules and Directions.

1. When God visiteth thee, or any of thy dear Relations with Sicknes, or exerciseth thee with any Affliction, or doth but shake his Rod over thee, set thyself as in his sight and presence, and then examine thy soul and Conscience thorowly, make an exact survey and search into every corner thereof, to find out the particular sin God aimeth at.

2. Take notice what sin thy Conscience doth first bring to thy remembrance, for Conscience is Gods deputy to convince thee, and to tell thee, that by living in the practice of such and such a sin, or in the omission of such a Duty, thou hast justly brought upon thee such a Judgment; as thou mayst see in the example

ple of *Josephs* Brethren, who for their cruelty toward their Brother, adjudged themselves worthy of all the miseries which they suffered; for their Conscience seems, in their distress, chiefly checked them for that, therefore they had good ground to suspect that to be the cause of their present distress; under every Cross and Affliction therefore listen to the voice of Conscience, which will deal impartially with thee.

3. Take special notice of the kind of thine Affliction for it is Gods usual manner to punish Sin in kind, with way of Retaliation; observing Analogy, Proportion and Similitude between the quality of the Sin, and the punishment which he inflicteth; and so leadeth us, as were, by the hand, that we may come to find and feel by his guidance & direction, for mens punishment often bears the image and superscription of their sin upon it. Thus God oftentimes punisheth Drunkards with Drunkenness, and Covetous men with Thieves, who rob as they have robbed others. Thus God often punisheth our prophaning of his Sabbath, by inflicting Judgment upon us on that day: and our careless neglect of Family-duties, by taking away Family-relations, there is oftentimes a proportion between mens practices, and Gods punishment; by comparing whereof may many times come to find out the particular sins, for which God afflicts us.

4. When Gods afflictive hand is upon thee, consider for what sin especially thou hast often been reproved either by the motions of Gods Spirit, or by the admonitions of his Ministers; or by the checks of thine own Conscience. and yet hast refused to reform the same; thereupon suspect that sin in special to be the sin which the Lord aimeth in thy present affliction; for it is usual with God to proceed from words to blows, to make us give more diligent heed thereunto.

5. Be earnest with God in Prayer, that he would

help thee in this search, that he would discover and make known unto thee the sin, or sins at which he especially aimeth. Thus did *Job, Chap. 10. 2.* Shew me, saith he, wherefore thou contendest with me, for what sin, or sins thou dost thus afflict me. And afterwards he cries out in his afflictions, make me to know my transgression, and my sin, *Job 13. 23.* In like manner do thou in thine affliction fly unto God by prayer, beseeching him to shew unto thee wherefore he doth so contend with thee, and to make known unto thee what is thy transgression, and thy sin, that hath provoked his displeasure against thee.

III. Having found out the particular sin God aimed at in thine affliction, then go and confess it unto God in prayer with the aggravating circumstances thereof; freely judging and condemning thy self before God for the same, with a broken and contrit heart; to such as confess their sins, there is a promise of forgiveness made, *1 John 1. 9.* To thy Confessions add earnest and fervent Prayer unto God, as for the pardon and forgiveness of thy sins, through the Merits of Jesus Christ; so for Reconciliation with that God whom thou hast so much provoked by thy sins. Beg of him, as to love thee freely, so to receive thee graciously, and not to contend with thee for ever.

IV. Whereinsoever, upon thine examination, thou findest thy self to have been faulty, thou must endeavour to amend and reform; for as the end of thy search is to discover what is amiss in thee, so the end of thy discovery is to amend and reform what hath been amiss in thee. And truly without this, it will little avail thee to pray unto God for the removal of thine affliction, for the Lord himself noteth continuance in sin to be the chief cause of the continuance of his hand of affliction upon his people, *Isaiah 9. 12. 13.*

V. Though Afflictions are special opportunities for spiritual

ritual advantage; yet seeing they are not, of themselves, able to work any good in thee, without the special assistance of Gods Spirit working together with them, be earnest with God in Prayer for a sanctified use and improvement of them, that as he doth afflict thee, so he will teach and instruct thee by his Holy Spirit, how to make a good use thereof, to the spiritual advantage of thine own Soul. In all thy Addresses unto God in Prayer; beg of him that no affliction may pass away un sanctified; and pray more for the sanctification of them, than for their removal.

VI. In the time of thy Affliction vow and promise unto God better obedience for the time to come; that thou wilt be more careful in the avoiding of those sins; for the Commission whereof, and in the performing of those duties for the Omission whereof thy Conscience checks thee. David, in Psal. 66. 14. speaks of Vows which he had made unto God in the day of his trouble and distress; and truly this vowing unto God newness of life, better obedience, and a greater watchfulness over ourselves for the time to come, is a necessary duty to be performed by us, especially in the time of our sickness; and that in regard of the weakness of our flesh; for howsoever in our sicknesses and afflictions there may be good motions, purposes, and intentions in our minds; yet through the weakness of our flesh we are apt to start from them. Now a Promise and Vow is a special means to keep us from starting from our good motions and purposes, *Per votum immobiliter voluntas firmatur in bonum.* Aquin. Sum. 2.2.. q. 88. art 6.

VII. Be careful to perform the Vows and Promises thou makest unto God in the day of thy trouble and distress; for by thy Vow thou hast bound thy self to performance: and therefore saith the Wise Man, Eccles. 4. 5 *When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools:* noting it to be agree-

gloriously in any to be forward in making Vows unto God, and then afterwards to be backward in performing what they vowed.

CHAP. XIX.

How to close the Day with God.

HAVING shewed how to walk with God all the day long; I come now to shew you how to close the Day, and lye down with God in the Evening.

The Directions may be brought to these Heads:

1. Such as concern our Behaviour in the Evening.
2. Such as concern our Behaviour at our going to Bed

I. The Directions which concern our Behaviour in the Evening, are these.

1. *Withdraw thy self into some secret and retired place, and there look back, and call to mind how thou hast spent the day.* Consider how thou hast performed the fore-mentioned Duties belonging to the several parts of the day, to that end, put these questions to thy self.

1. How did I awake in the Morning? Were my Morning-thoughts upon the world, and the satisfying my Lusts? or upon God; and some of his glorious Excellencies?

2. Did I, so soon as I was up, offer unto God my Morning-sacrifice of Prayer and Thanksgiving; first in secret and then with my Family?

3. After what manner were they performed by me? Did I do them out of Form and Custom? or out of Conscience, in obedience to the command of God? Did I draw near unto God with my heart, as well as with my body? Did I put forth the strength of my affection
in

in Prayer, or was it performed after a cold and formal manner, with much deadness of heart, and distraction of mind?

4. *Have I read my Portion of Scripture this day, or no? Did I do it overly and slightly, or with an holy reverence, as in the sight and presence of God? And have I meditated on that I read, that so I might the better remember the same?*

5. *Have I this day been watchful over my thoughts, not suffering any wanton, worldly or vain thoughts to lodge in my heart, but with detestation rejected, and cast them out so soon as they have risen there?*

6. *Have I been watchful over my words, avoiding all unchaste speeches, and unsavoury discourses, not suffering any corrupt communication to proceed out of my mouth but that which was good to the edification of others?*

7. *Have I this day been watchful over all my words and actions, making Gods Word my Rule, and his glory the chief end and aim of them all? Have I commended all my businesses unto God by Prayer, not entreprizing any thing without seeking direction, assistance and a blessing from him? And have I set God always before me, walking as in his sight and presence?*

8. *Have I this day wittingly adventured upon the committing of any known sin? Have I thereupon humbled my self before God, and turned unto him by true and unfeigned Repentance, or not?*

9. *Have I seasoned and sanctified my Meals with some spiritual communication, and useful discourses, dropping something of the Mercy of Goodness & Bounty of God, that thereby my Soul, as well as my Body might be fed and nourished?*

10. *Have I followed my worldly businesses with spiritual affections, often lifting up my heart unto*

God in some Heavenly Ejaculations? And have I been just and honest in all my dealings with men, abhorring to get any thing by wicked and deceitful courses?

11. What hath been my carriage in *secret*? Have I here let out my heart in contemplative wickedness, feeding my fancy, and pleasing my self in ambitious, revengeful, lascivious and other wicked thoughts? Or have I improved my privacy, by fixing my thoughts upon some spiritual and heavenly subject, discoursing hereof with my self?

12. What hath been my behaviour in company? Have I trifled away the time in worldly Conferences, and sinful discourses, giving too much way to the satisfying of my carnal lusts and pleasures? Or have I laboured to be fruitful and profitable therein, both to my self and others?

As he is the Trades-man that every day in the Evening taketh an account of his worldly losses and gains; so he is the best Christian that every day in the Evening taketh an account of his spiritual losses and gains, whether he go forward or backward in the ways of godliness. History tells us of many Heathens who were wont every Evening to revise the transactions of the day; as, of *Sextus*, the *Roman Philosopher*, of whom is recorded, that every Evening as he was going to bed, he would question his Soul, *what Evil he had healed, what Vice he had withstood that day, in what regard he was better than before*. An example worthy our Christian imitation, and a shame it would be to us to fall short of Heathens herein.

11. *Call to mind the passages of Gods Providences towards thee, and treasure them up in thy heart and memory, labouring to make a right use of them.* The truth it is an argument of a prophane and irreligious heart

heart to let the remarkable passages of Gods Providence pass away without any due observation of them. For, as the Psalmist speaketh, *Psal. 111. 4.* The Lord hath so done his marvellous works, that they ought to be had in remembrance. Therefore it is thy duty, & wisdom, as in the day to take notice of all the passages of Gods Providence towards thee; so in the Evening to call them to remembrance, that they may take the deeper impression upon thee.

III. If thou hast been moved unto anger in the day time, let not the Sun go down upon thy wrath, *Eph. 4.* whereby the Apostle implieth such a speedy suppression of anger, that it may not sleep with thee; for saith he, in the next verse, *This is to give place to the Devil* who, saith Gregory, in the night-season cometh to an angry man in his Bed, and setteth before him the greatness of the wrong done unto him, and aggravateth the same by all the amplifying circumstances thereof, to heighten up his anger to a revenge: therefore saith the Apostle, *Let not the Sun go down upon your wrath.*

IV. Before thou goest to Bed, be sure to offer unto God thine Evening sacrifice of Prayer and Thanksgiving. This is hinted unto us under the Law, where the Lord required his Evening-sacrifice, as well as his Morning, *Exod. 29. 38, 39.* Therefore much more doth he require an Evening as well as a Morning sacrifice under the Gospel. And truly, if thou shalt lie down with thy sins unrepented of, thou mayst haply awake with Hell-flames about thine ears. And therefore far be from thee to presume to go to thy Bed, before thou hast offered unto God thine Evening sacrifice of Prayer, and therein heartily begged the pardon and forgiveness of all thy sins, in and through the Merits of

mediation of Jesus Christ. Shouldst thou put off the performance of this duty till thou art in thy bed, as the practice of too many is, it is very likely thou wilt fall a sleep before thou hast made any great progress therein. And those prayers which thou makest in thy Bed, will prove but drowsie, yawning prayers, at the best. Therefore be sure to offer up thine Evening sacrifice before thou goest into thy bed; and, if conveniently thou canst, before Supper: for by experience we find; that our bodies are much more drowsie, and our Spirits much more dead and heavy after Supper, than before.

Having shewed thee the duties to be performed by thee in the Evening, before thy going to Bed; I come now to shew the Duties to be performed by thee at thy lying down.

1. *Take all occasions of holy and heavenly Meditations:* To this end, as thou art putting off thy cloaths, think how it will not be long before thou be striped of all, and go out of the world as naked, as thou camest into it: which Job excellently expresseth, *Job, 1. 21. Naked came I out of my Mothers Womb, and naked shall I return thither;* not into his Mothers Womb again, for that is impossible; but to the Grave, the Womb of the earth, and common Mother of all. So that his meaning is, I shall go out of this world, as I came into it. Hence death is called an uncloathing (2 Cor. 5. 4.) because it strips a man of all his Ornaments, not only of his Apparel, but also of his Honour, Wealth and Riches.

How should the consideration thereof stir thee up to labour for the true Riches and Spiritual Cloathing? I mean, the saving graces of Gods Spirit, and the Robe of Christs Righteousness, and then thou shalt not go out naked, but adorned and enriched.

Again, as thou art laying thy self down in thy bed let

let the Bed mind thee of thy Grave, thy Sheets mind thee of thy winding-sheet, and thy Sleep mind thee of Death; for Death is but a kind of sleep: sleep is a short Death, and Death is a long sleep. Hence sleep and Death are often put the one for the other in Scripture, and Death is often set out by Sleep, *Deut. 31. 16. Dan. 12. 2. John 11. 11.*

4: As thou art going to sleep, commend thy self by Soul and Body, with thy Relations, into the Arms of Gods Protection, knowing that they are safe whom the Lord keepeth. And then labour to fall a sleep as thou art meditating of some good thing: for so will thy sleep be more sweet, thy dreams more comfortable, and thine heart in a better plight when thou awakest.

CHAP. XX.

Directions for Sanctifying the Lord's Day.

HAVING shewed you how to walk with God on the Week-days; I shall now shew you how to walk with God on the Sabbath-day, so as it may prove a comfortable Day unto you. To this End I shall

1. Give you some Grounds for the Change of the Sabbath from the last day of the Week to the first; proving our Lords-day to be now the true Sabbath.
2. Give you Directions how to sanctifie the same.
3. Add some Motives to quicken you up to conscionable Observation of the Directions.

Grounds for the Change of the Sabbath; from the last day of the Week to the first, are briefly these:

1. Divine Institution, even the Institution of Christ himself; which appeareth two ways.

1. By the Title given to the first Day of the Week; namely, the Lords Day; for whatsoever in holy Writ is said to be the Lord's denominatively, of that Christ is the Author and Institutor. As for Instance the Lords Supper; because he instituted it. The People of the Lord, because he chose them: The Lords Messengers, because he sends them. Upon the same Ground, the first day of the Week is denominatively called the Lords Day; and that not by Creation, for so every day is from the Beginning; but by Divine institution, because it was instituted by Christ the Lord, for Divine Worship and Service, and for the Memorial of the great Work of Redemption wrought by him. Agreeable hereunto is that of St. Augustine, who saith, That the Apostles appointed the Lord's Day to be kept with all Religious Solemnity, because

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on that day our Redeemer rose from the Dead; and therefore is called the *Lord's Day*. *Dominicum dicitur Apostoli religiosa solemnitate habendum sanxerunt: quia in eodem Redemptor noster à mortuis resurrexit, quia ideo Dominicus appellatur, Aug. Serm. 151. de Tempore.*

2. *By the Practice of the Apostles, who constantly assembled together on the first day of the Week, which is our Lords Day; and that, without Doubt, upon the Command of Christ himself: for whereas he continued forty Days on Earth after his Resurrection, before he ascended into Heaven; it is said that time he gave Commandments unto his Apostles, and speak unto them of the things pertaining to the Kingdom of God, Acts 1, 2, 3. that is he instructed them how they should change the Bodily Sacrifices of Beasts, into the Spiritual Sacrifices of Prayer and Praises; the Sacrament of Circumcision, into the Sacrament of Baptism; the Sacrament of the Pasche into the Sacrament of the Lords Supper. And he likewise he instructed his Apostles touching the change of the Sabbath in the Lord's Day. To which agree that of learned Junius, who saith positively, That the Change of the Sabbath was not by the Tradition of men, but by the Observation and Appointment of Christ, who both on the Day of his Resurrection, and every seventh Day after, unto his Ascension into Heaven, appeared to his Disciples and came into their Assemblies. Hereupon we read the Apostles met together on every first day of the Week to preach the Word, and to communicate the Lord's Supper as John 20. 19. 26. Act. 2. 1. Act. 20. 7. and in divers other Places. And we find it expressly ordered by the Apostle Paul, that the Weekly Collection for the Poor should be on that Day, 1 Cor. 16. 1, Now concerning the Collection of the Saints, as I have*

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Order to the Churches of Galatia, even so do ye Upon the first day of Week, let every one of you lay by him in Store, as God hath prospered him, &c. And why on that day? Surely no other Reason can well be imagined, but that their Assembling together, to partake of the Ordinances of God, was wont to be on that day; and therefore because Works of Charity suit well with Duties of Piety, and that by the Ordinances then dispensed, they might be stirred up to a more free and cheerful Contribution; the Apostle ordained also, that the Collections for the poor should be on the same day, viz. the first day of the Week.

II. Another Argument proving the first day of the Week, commonly called the Lord's Day, to be the true Christian Sabbath, now under the Gospel, may be taken from the constant practice of the Church, and People of God, since the Apostles times. As I have shewed you that it was the Practice of the Apostles to observe the first day of the Week, which is Argument enough to warrant the Day, they being guided by the Spirit of Christ in an especial manner: so it doth clearly appear, that it hath been the practice of all Holy men, since the Apostles times, to observe this day, and that under the name of the Lord's Day. Ignatius who lived in St. John's Time; saith, *Omnis Christianus Dominicum celebret diem, reginam, & principum dierum omnium*, Ignatius Epist. 3. ad Magnes. that is, Let everyone that loveth Christ, keep Holy the Lord's Day, which is the Queen of Days. And Eusebius in his Ecclesiastical History, lib. 4. cap. 22. plainly shews how the Church, and people of God in several Ages after the Apostles times, observed the first day of the Week, as instituted by Christ, and ordained afterwards by the Apostles. I might spend

much Paper in shewing how this Day hath been observed in all Ages, from the Apostles times to these Days. Now the constant Custom of the Church is not to be slighted: That Expression of the Apostle, *1 Cor. 11. 16.* If any man seem to be contentious we have no such Custom, neither the Churches of God sheweth, that the Custom of the Church is a matter to be regarded.

III. The Resurrection of Christ both giveth a Ground for the sanctifying of our Christian Sabbath, & likewise sheweth a reason for the changing of the Day; For the work of Redemption wrought by Christ, being far more excellent than the work of Creation, did much more deserve a V Weekly Memorial. That the Work of Redemption was more excellent, appears, in that it cost more to redeem the World of Gods Elect, than to create the whole V World. For to Create the world, it cost God but a word, as it were; He but spake the word, and it was done, *Psal. 148, 5.* But to redeem the world of Gods Elect, it cost no less than the precious Blood of the Son of God: So that this work hath swallowed up the former, as the *Temple* did the *Tabernacle*. And we who live after Christs Resurrection, are as much bound to the Celebration of the first Day of the week, as they who lived before, to the last.

It is very observable, that a seventh day hath been observed to the Honour of God, ever since the Creation; and such a Seventh, as never a week in the Alteration was without a Sabbath, and never a week had two Sabbaths; for as the week ended with the former Sabbath, so the next week began with our Sabbath, which could not have been, if any other seventh day had been chosen.

If any shall ask why the Change of the day is more clearly expressed in the New Testament? I answer, because there was no Question moved about the

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same in the Apostles times. Which may likewise serve as a Reason why in the New Testament there is no express Command for the Baptizing of Infants in particular; namely because there was no question moved about the same in the Apostles times.

II. Having given you some grounds for the change of the Sabbath from the last day of the Week to the first.

Come we now to the *Directions* how to sanctifie the Lords Day.

To the sanctification whereof, two things are required.

1. *An observing of a Rest.*
2. *A consecrating that Rest wholly to the Worship and Service of God.*

I. There must be a Resting, and that from several Things. As,

1. *From all the ordinary Works of our Calling*, which expressly set down in the Commandment, *Exod. 20. 9, 10. Six Days shalt thou labour, and do all thy Work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any Work;* viz. of thy Calling.

And let not any pretend the Greatness of their Charge, as a Plea for their working; but know assuredly, that what you get that day by your Labour, will contribute little towards your charge: for whatsoever you get on that Day, will not be blessed of the Lord; but will prove like *Achans* Wedge of Gold, which being got contrary to the Command of God, brought the Curse of Gods Curse upon all the rest which he had lawfully gotten.

2. *From all kind of Recreations*, especially such as tend to carnal and sensual Delight; which though they may be lawful at other times, yet are unlawful on the Lords Day, being as expressly forbidden by God himself, as the Works of our Calling, as you

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shall find in *Iſa. 58, 13.* where the Lord requires of his people; *That they turn away their Feet from doing their own Pleasures on his Holy day; and that they call the Sabbath a Delight, the Holy of the Lord, Honourable, and Honour him, not doing their own ways, nor finding their own Pleasures.* And it is found by Experience, that Recreations do more steal away our affections from Heavenly Meditations, and distract us in Gods Service then the Works of our Calling. Whereupon *S. Augustine, Quanto melius est arare, quam saltare in Sabbato?* *Aug. Enarrationem tituli, Psal. 91. How much better is it to Plough on the Lords Day, than to dance?*

3. From all immoderate Eating and Drinking, where by we are fitter to sleep, than to attend upon the Ordinances of God. And therefore how blame-worthy are they, who make the Lord's Day a Day of Feasting their Neighbours and Friends? For though it be lawful upon this day to make such provision as shall be convenient for our own Families, and for the Relief of our poor Neighbours; yet to make solemn Feasts upon this day (as is the Custom of too many) whereby Servants are kept from the Publick Ordinances, and our Selves and Guests are more imposed to the Duties of Gods Worship and Service must needs be unlawful. And therefore, though we be not forbidden upon the Lord's Day to kindle a Fire for the dressing of Meat, yet we must take Heed, that we make not such a Flame as shall kindle the Fire of Gods Wrath against us.

4. From all Worldly Words, and discoursing of worldly Affairs. Not speaking thine own Words, saith the Prophet; *Iſa. 51. 13*, which imports talking and discoursing of worldly Matters on the Sabbath. For where the Lord hath commanded the whole man to rest from worldly Works, there he hath commanded the Hand to rest from working, so the Tongue from talking.

talking of worldly matters. But in the fourth Commandment, the Lord hath commanded the whole man to rest from worldly Works, *Exod. 20. 10.* where he saith, *Thou shalt do no manner of Work, &c.* Therefore he commands the Tongue to rest from talking of worldly matters, as well as the hand from working of servile and worldly Works. How blame-worthy then are they, who make the Lords-day a reckoning-day with work-men, and Servants, or at least a visiting-day amongst their Friends and Neighbours, and so consequently a day of idle Tattle about their profit, pleasures, or other mens matters?

5. *As from worldly Words, so from worldly Thoughts, as much as we can. For,*

1. *Know that every Commandment extends to our very Thoughts, binding them as well as the outward Actions.* As for Example: The sixth Commandment from murder: as Thoughts, as well as from the Act of Murther: The seventh from adulterous and lustful Thoughts, as well as from the act of adultery. The eighth from covetous Thoughts, as well as from the Act of Covetousness.

2. *Know that the Lord requireth not only the outward Man, and external Actions, to be consecrated unto him, but especially the inward Man.* In which regard we ought, as much as possibly we can, to sequester our Thoughts from worldly matters that they may be wholly taken up with spiritual and heavenly Meditations.

6. *There is another Rest expected from every one on the Lords Day, and that is, a resting from Sin, which we ought to do, as much as in us lieth, at all times; but especially on the Lords Day, which ought to be kept as an Holy Rest.* And truly we cannot offer unto God, a greater Indignity, than to serve the Devil in the Works of Darkness on the Lords Day;

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which is consecrated to the Honour and Service of God.

Thus much of the first Particular requisite to the Sanctification of the Lords Day; namely, *an observing of a Rest.*

II. Come we now to the Second, viz. *A Consecration that Rest wholly to the Worship and Service of God.* For is not enough that we keep a Rest, but we must keep a *Holy-Rest*, barely to rest on the Sabbath-day, is but Sabbath of Beasts. We must remember the Sabbath-day to keep it Holy. For this is the Chief end whereunto the outward Rest tendeth.

Now the Consecration of the Sabbath-Rest consists,

1. In our Preparation thereunto.

2. In a conscionable Performance of those Duties the Lord then requireth of us, which may be brought to two Heads, viz.

1. *Duties of Piety.*

2. *Works of Mercy.*

Duties of Piety are of three sorts: 1. Publick. 2. Private. 3. Secret. The which because they are interchangeably mixed with one another, therefore I shall interchangeably speak of them.

The Duties to be performed, by way of Preparation are these.

1. Remember the Day before hand, to the end you may so order and dispose of your worldly Affairs, that they may be dispatched in convenient time on the Eve of the Sabbath, that so both your Selves and Servants may go to Bed in such time, that your Bodies may be well refreshed with Sleep, and your Minds fitted for the Duties of the Day. This thing the Lord intimateth in the beginning of the fourth Commandment, saying, Remember to keep Holy the Sabbath-day. Where by remembring it, may be meant

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aminding it before hand. How blame-worthy then are they, who sit up themselves, and keep their Servants so late up in the Night before the Sabbath, that they are enforced to lie longer in their Beds than ordinary on the Sabbath-day! yea, and when they are come into the Congregation, are fitter to sleep than to hear. *Is this to remember the Sabbath day to keep it Holy?*

2. *At your first awaking in the Morning, lift up your Hearts to God in Prayer and Thanksgiving,* for that comfortable Rest and Sleep he hath vouchsafed unto you the Night past: For it is he that giveth his Beloved sleep; and who reneweth his Mercy every Morning. And then beg of God the Assistance of his Spirit, to carry you through all the Duties of the Day.

3. *Rise early on the Sabbath-day.* For in Regard there are, as secret Duties of Piety, to be perform'd by you in your Closets, so private Duties of Piety in and with the Family (if you live in a Family) before you go to the publick Congregation: ye ought to rise so

early, that you may have convenient time for these Duties, and be at the publick Assembly at the Beginning of the Exercises. How blame-worthy then are they, who on the Week-days can rise betimes to follow their worldly Business, but on the Lords Day do lie longer in Bed than ordinarily, giving themselves up to their carnal ease and Rest: *Is this to keep holy the Sabbath-day,* thus to sleep away the first and chiefest part thereof?

4. *In your rising, let out your hearts in a serious Meditation of Jesus Christ,* and of the great things he hath done and suffered for you; and of the many good things whereof in and through him, you are made partakers.

5. *So soon as you are up and ready, withdraw yourself into some private Place, and there read some Portion* of

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of the Scriptures, which will be an excellent means to season your Hearts, and compose your Minds; yea, hereby you will be the better prepared to hear the Word preached, and the better enabled to try the Doctrines delivered.

6. *As Prayer is a Duty to be performed every Morning so especially on the Lord's Day Morning*; which is in some Measure to be suitable thereunto. Having therefore confessed your sins, and begged the pardon of them, together with Power against them, and Grace to serve God, then pray both for the Minister, and for our selves.

1. *For the Minister*, that God would give him a Door of Utterance, that he may open his Mouth boldly to publish the Mysteries of the Gospel; yea, that he may speak the Word Truly, Sincerely, Powerfully and Profitably, delivering that which is suitable and seasonable to your Condition.

2. *For your Selves*, that God would banish out of your Head all worldly wandring Thoughts, which may distract your Minds in the hearing of the Word, and choaking that heavenly seed, & make it fruitless: And that he would give unto you, as Attention to hearken so Understanding to conceive, Wisdom to Apply Judgment to Discern, Faith to Believe, Memory to Retain, and Grace to Practice what you shall hear; that the Word may prove unto you a *Savour of Life unto Life, and not a Savour of Death unto Death.*

These two last Duties of *reading the Word*, and *Prayer*, are not to be performed only alone in Secret but likewise with your Families, if so be you be Parents and Masters of Families. And therefore before you go to the publick Ordinances, call your Family together, and pray with them; as for other things so especially for the Influence of Gods Grace, and the Incom: of his Spirit upon your Hearts and Spirits.

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the holy Duties you shall take in hand, that so you may perform them after such a manner, as Glory may redound to Gods Name, and some spiritual Good and Advantage to your own Souls.

These are the Duties to be performed by way of preparation.

Having thus fitted and prepared your selves.

1. *Call your Family together, your Children and Servants, and take them along with you to the publick Congregation; and let Joshua's Resolution be oft in your Mind; As for me, and my House, we will serve the Lord, Joh. 24. 15.*

2. *As you are going; consider whither you are going, not to a Fair or Market, but to the house of God, where God himself is present to behold you, and where God himself speaketh by the Mouth of his Ministers.*

3. *Being come into Gods House, set your selves as in the light and Presence of God, who not only observeth your outward Carriage and Behaviour, but likewise understandeth all the Imaginations of your hearts, and is privy to every wandring Thought, in praying, hearing, and other holy Duties; which will be a special Means to keep your Minds from roving after other Matters.*

Besides Publick Duties, there are both Private and secret Duties of Piety required to the true Sanctification of the Lords Day, of which you ought to be as careful and conscionable, as of the Publick Duties in the Publick Congregation. For God requires the whole Day, and not a part only. As therefore you would not be contented your Servants should work for you only an hour or two on each of the six days; so neither should you yield less unto God, than you require for your selves.

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By private Duties of Piety, I mean such as are performed in a private Family: And by secret, such as are done in some secret and retired place, between God and ones self alone.

Now the *PRIVATE* Duties of Piety, which are especially required of such who are Parents and Masters of Families, and wherein every Member thereof are to joyn, are these.

1. *Repeating the Sermons they have heard with the Family*, and examining them one after another, which they remember, explaining the same unto them; which is commended to us by the practice and example of our Lord and Saviour Jesus Christ, who when he was come home, said unto his Disciples, *Mat. 13. 51.* Have ye understood all these things? *viz.* that he had preached unto the Multitude. And St. *Mark* saith, *Mar. 4. 34.* When they were alone, he expounded all things to his Disciples. Whereupon, one observeth that Christ by his Example doth instruct every Master of a Family, how to carry himself in Reference to those under his charge on the Lord's Day, after the Departure from the publick Congregation, *Chenit. Exemp. cap. de dieb. fest.*

A treble benefit will follow hereupon:

1. In Respect of your selves; for the more you build up others, the more your selves are built up in Knowledge, Faith, and every Grace of God.

2. In Respect of your Children and Servants; for it will make them to hearken more attentively to that which is delivered in the publick Congregation, if they know they shall be called to an Account for the same, when they come home.

3. It would much help both your Selves and Servants in the Understanding, and believing of that which you have heard in the publick, if at home you would repeat it, and confer of it, and examine

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the Proofs that have been delivered for the Confirmation of it.

II. Another private duty is singing of Psalms; for this may and ought to be performed in your Families, as well as in the Congregation. This David commended which one Duty of the Sabbath; as Psal. 92. 1. The Title of the psalm is, *a Psalm or Song for the Sabbath-day*. And thus it begins; *It is a good thing to give Thanks unto the Lord, to sing praises unto thy Name O most*

For the manner of performing this Duty the Apostle (Col. 3. 16.) giveth us these Directions in these words, *Singing with Grace in your Hearts, to the Lord.*

1. First therefore it must be in the heart, or with the heart; that is our hearts must go with our Voice, the one must we lift up as well as the other: For this is a Spirit, and therefore will be worshipped with our Hearts and Spirits, as well as with our voices. And truly, Singing with the Voice, without Concurrence of the heart and spirit, is no more offering unto God, than a sounding Brass, or tinkling cymbal.

2. As we must sing with the heart, so with Grace in the heart; that is, we must exercise the Graces of Gods Spirit in Singing, as well as in praying; labouring to express the same Affection in singing the Psalm, as David did in penning it. As if it be a Psalm of Confession, to express some humility, and brokenness of heart and spirit in singing. If it be a Psalm of Prayers and petitions, then must our Affections be fervent. If a Psalm of Praises and Thanksgiving, then must our heart be cheerful. And thus must the Affection of the heart ever be suitable to the Quality of the Psalm.

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III. *Another private Duty to be performed with the Family, is Prayer.* For if this Duty ought to be performed every day, twice at least, viz. in the Morning and Evening, then especially on the Lord's Day, which the Lord hath wholly consecrated to his Worship and Service.

IV. *Reading the Scriptures is another Duty to be performed in and with our Family,* that so they may be acquainted with the Body of the Scriptures; yea, and with the Precepts and Promises, the Directions and Consolations of the Word, for their Directions and Comforts.

Isles the Publick and Private, there are likewise
SECRET Duties to be performed by every one alone in their Closets or Chambers, which are briefly these.

1. *Reading some part of Gods Word, or other good Book*

2. *Meditating of what you have heard or read that day*
which is an excellent means to make the Word both Read and Preached profitable to you. For as Meat though it be never so wholesome, nourisheth us not, if it be not concocted, and digested; so is it with the Word of God, the Food of our Souls, if it be not by Meditation concocted and digested, it will nothing at all profit us; but being by Meditation digested, it will then prove effectual to the nourishing our Souls.

3. *Examining your selves, as of your former Life and Conversation,* so especially of your Carriage the last Week, and of the manner of performing the Duties of the Day. And as you should be humbled for your failing therein: so you should resolve with the Assistance of Gods Grace to be more watchful over your selves for the time to come, and to be more careful in Sanctifying the Lord's Day by a conscionable manner of performing the Duties thereof.

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Praying unto God, is another duty to be performed by you in Secret, as well as publicly and privately; yea, you should double and treble your prayers on the Lord's Day. Under the Law we read, how the Lord required double Sacrifices on the Sabbath-day. For besides the daily Sacrifices, two Lambs more were appointed to be offered upon the Sabbath-day, four in all, to shew the Holiness of the day, Num. 28. 9. 10. In like manner ought you to double your spiritual Sacrifices of Prayers and praises on the Lord's Day, earnestly beseeching him for Christs sake to pardon, as your Sins in General, in in Special the manifold Infirmities and Imperfections which have passed from you in the performance of your holy Services, and to enable you by his Spirit to perform them for the Time to come, with more Life and Vigour, with more Fervency and Affection.

Having thus shewed you both the Publick, Private, Secret Duties of Piety to be performed on the Lord's day.

Come we now to the Works of Mercy, which is another head of Duties that ought to be performed on that Day. And because Man consists of two parts, viz. Soul and Body, and both of them are subject to many Maladies; therefore the Works of Mercy may be brought to these two Heads.

I. Such as concern the Soul.

II. Such as concern the body of your Neighbour.

I. The Works of Mercy which concern the Soul of your Neighbour, are these, and such like:

1. To instruct the Ignorant in Points of Doctrine needful and necessary to be known.

2. To draw Sinners to Repentance, by setting before them, as the Severity of Gods Justice against impenitent Sinners, so the Freeness of his Grace.

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Grace, and Riches of his Mercy to all penitent Sinners,

3. *To comfort such as are comfortless*, through Apprehension of the Number and Hainousnes their sins, by setting before them the All-sufficiency of Christs Sacrifice, and the gracious Offers in the Gospel to all who find their sins a Burthen to them.

4. *To Reprove and Rebuke such as are scandalous and offensive in their Ways.*

5. *To resolve the Doubtful.*

6. *To strengthen and establish such as are weak in Grace.*

By a conscionable Performance of these; the Poor that are may be Rich in good works.

II. The works of Mercy which concern the Body of our Neighbour, are these and such like.

1. *Visiting the Sick and such as are otherwise restrained of Liberty.*

2. *Relieving such as are in Want.* The Apostle 1 Cor. 16. 1, 2. injoyning the *Corinthians* to lay something in store, every first day of the week (which is the Lords Day) implieth, that is a very fit Season; not only to do such works of Mercy which are then offered unto us, but also to prepare for other times. And surely, if every one would every Lord Day set apart something out of his Comings-in the week, for a Stock to give to charitable Uses, much Good might be done thereby. For as men by the Means will have more to give, than otherwise they will find in their Hearts to do on the week-day; so they will give more bountifully, and more willingly, because the Stock out of which they give, is prepared before hand; (and it being a Sacred Stock, by the voluntary setting it apart to such an Use (their Conscience will account it Sacrilege to lay it out

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ther way. If poor men that live by their days Labour, and Servants that live by their Wages, would every Lords Day lay up some Half-pennies, or Pence, for this end and purpose, they might have, without any possible Damage to themselves, a Stock for the poor, how much greater stock would be for the Poor, if such men, according to Gods Blessing on them, would so

Besides these Duties of Piety, and Works of Mercy, which are commanded to be done on the Lords Day, there are some things which the Lord permits unto us, in regard of the weakness and infirmities of our Bodies, as, Sleep, Food, and Apparel. Because we cannot with Strength and Delight spend the whole Day in Sabbath-Duties, without competent Rest, Food, and Apparel; therefore it is lawful for us to spend, some time, as in Sleep, so in apparelling our selves, and in refreshing our bodies with food, which otherwise would be ready to faint: But by a moderate Use of these, we are enabled to do the things we take in hand the more chearfully.

But herein two Cautions ought carefully to be observed.

1. 'You must spend no more time about them than Needs must. Wherefore your Bodies being refreshed with moderate sleep, you ought to get up early on the Lords Day, as about six or seven of the Clock, and to use all possible speed in dressing your selves, and not to sit longer than needs must at your Meals; that so you may have the more time for the Duties of Gods Worship and Service on his Day. And truly, since the Lord is so good and gracious unto you, as to bestow you some part of his own Day for the Refreshment of your Bodies, far be it from you to abuse his Goodness, by lavishing away more time than Needs

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2. Second Caution; *Do them as the Sabbath-day* which is done two ways.

1. *By doing them for this end, that thereby you may be the better enabled to serve God.* Thus when at your going down the Evening before the Sabbath, you desire God to give you quiet, and comfortable Sleep, thereby your weak Bodies may be refreshed, and the better enabled to serve him the next day in the duties of his Worship and Service; this is a Sabbath sleep. In like manner, when you eat and drink, for this very end, that your bodies may be refreshed, your spirits revived, and you thereby the better enabled with cheerfulness to serve God the remaining part of the day; this is a Sabbath days eating and drinking.

2. *By raising Spiritual and Heavenly Meditations to the same.* At your first awaking, you should call to mind what day it is; and having blessed God for your comfortable Rest and Sleep that Night, you should beseech him the special Assistance of his Grace, to carry you thorow all the Duties of the day. When you are risen out of your beds, you should think, as of the Resurrection of Christs body out of his Grave early on the first day, so likewise of the Resurrection of your souls out of the Death of Sin, to the Life of Holiness; and of your bodies at the last day, out of the Grave of the Earth to the Life of Glory in Heaven. In your appareling your selves, you should then think of the long white Robe of Christs Righteousness, and of the Happiness of those who have an Interest therein. When you are washing your Hands and Faces, then from the cleansing Virtue of the Water, you should take occasion to meditate on the cleansing Virtue of Chrs Blood, which alone washeth your Souls from filthy spots and stains of sin. When you go to your Tables to partake of Gods good Creatures, your Corporal Food for the Nourishment of your Bodies

ould Minister Occasion of meditating on his Spiritu-
Food of your Souls, whereby they are nourished un-
Everlasting Life. The Bread on your Tables
ould mind you of Jesus Christ, who is the Bread of
e that came down from Heaven to quicken your
d souls. Thus from every thing should you endea-
to draw matter of spiritual and heavenly Medita-
n, labouring to keep your hearts in an holy Frame
the day long. What our Saviour said to his Dis-
les: concerning the Loaves and the Fishes, *Gather up*
Fragments, let nothing be lost: The like he seemeth to
ak unto you concerning the Lords Day, gather up
Parcels thereof, let no part of the day be lost, no
the least Minutes, which are precious, as the least
ings of Gold.

As the Lord doth permit unto you some things which
ur weak bodies stand in Need of, that thereby you
y be better inabled to serve him on his Day: So he is
aled to allow some things to be done by you, even
his Day, though they hinder the performance of the
per Work thereof: and they are such things as are
absolute Necessity.

Qn. If you ask, what I mean by Works of absolute
necessity?

Ans. Such as must needs be done, and yet could not
one the Day before the Sabbath, nor put off to the
y after, without great prejudice. But on the other
such things as do no way further the Sanctificati-
of the Day, but rather hinder the same, and may as
be done the Day before, or the Day after, or
eother time, ought not to be done on the Lords

aving thus done with Directions for the right San-
cation of the Lords day.

ll. Come we now to the *Motives* to quicken you up
conscionable Observation of Directions.

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1. *A right Sanctification of the Lord's Day* maketh much to the Honour of God. Mark what the Lord himself saith to his Church in this Case by his Prophet *Isaiah* (*Ch. 58. 13.*) If thou turn away thy face from the Sabbath, from doing thy Pleasure on my holy Day, and call the Sabbath a Delight, the Honour of the Lord, Honourable, and shalt honour him. He says is expressly said, that by a right sanctifying of the Sabbath, we honour God.

2. *A right Sanctification of the Sabbath is profitable to your selves; and that in a double Respect.*

1. In Regard of your outward Temporal Estate.

2. In Regard of your inward Spiritual Estate.

1. *The Sanctification of the Sabbath is profitable in Regard of your outward Temporal Estate.* For with more conscionable any man is in sanctifying the Sabbath-day, the greater Blessing he may expect from God upon his Labour on the six Days: For it is not his own Labour and Toiling, but the blessing of God that maketh Rich, *Prov. 10. 12.*

2. *The Sanctification of the Sabbath will be profitable in Regard of your inward and Spiritual Estate:* For this was one main End why the Sabbath was ordained, namely, that God might by it, in the Use of Religious Ordinances, enrich our Souls with spiritual Blessings, in Heavenly things. And accordingly, the sanctification of the Sabbath is an especial Means both to beget Grace, and to strengthen Grace: For the Lord hath ordained it to be a *Market-day* to revive the Soul. And truly, were we but as sensible of the good of our souls, as we are of our bodies, the Husbands that be, should not more diligently set their *Market-days*, and *Fair-days*, than we would the Lord's day.

3. *A right sanctification of the sabbath, is very profitable to the People of God, in that they do enjoy the*

Directions for Sanctifying the Lord's Day. 119

imate Society and Communion with God in his Ordinances on that Day, which is the greatest Happiness his poor Creatures can possibly attain unto in this life, being an *Heaven upon Earth* to enjoy Communion with God; and some Degree of those heavenly Joys which we shall enjoy hereafter more fully in heaven. How should the Consideration hereof stir you to a careful, conscionable sanctifying of the Lord's Day, that so you may taste of those sweet Comforts and refreshments, which others have so plentifully enjoyed.

4. The sanctification of the Sabbath will exceedingly promote the Life of Godliness all the week following. This is a certain Truth; that he who makes his Conscience to keep holy the Sabbath-day, will make his Conscience of keeping any of the other Commandments; so he may do it without discredit to his reputation, or Danger of Mans Law. But look how careful and conscionable in the Performance of the Duties of Piety to God on the Sabbath-day, in the same Manner is he careful and conscionable in the performance both of the duties of holiness to God, and of Righteousness towards his Neighbour on the week-days.

5. Another Motive may be taken from the Equity of sanctifying this day. In that the Lord hath afforded unto us six days in seven for our own Work, and reserved to himself but one for his Worship and Service; whereas he might have required six days for his Worship, and afforded but one for our Work: Is it not most just and equal, that we should make Conscience of giving unto God his day, by consecrating wholly to his VVorship and Service? As Joseph was sold to Potiphar's Wife when she tempted him to uncleanness, 'My Master hath not kept back any thing from Me, but Thee, because thou art his VVife &

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How then can I do this great Wickedness, and sin against God? Gen. 39. 9. In like manner say thou to thy Companions, when thou art tempted any way to profane the Sabbath; God the Sovereign Lord and Master of the World, hath kept back no time from me, but only because it was his: How then can I do this great Wickedness and sin against God.

CHAP. XIX.

*Directions for the worthy receiving the
Lords Supper.*

TO the worthy partaking of the Sacrament of the Lord's Supper, there are three sorts of Duties required.

1. *Duties Antecedent*; that is, such as must go before the Sacrament.
2. *Duties Concurrent*; that is, such as must accompany the Action of receiving.
3. *Duties Subsequent*; that is such as must follow after.

I. For the *Duties Antecedent*, though they are many, yet they may be all brought under this one Head of *Examination*, which is not only commanded by the Apostle, 1. Cor. 11. 28. *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.* But urged and pressed upon us with greater Severity than any Precept in the Book of God. For saith the Apostle in the same place, *He that, through a Neglect of this Duty of Examination, eateth and drinketh unworthily,*

1: *He is guilty of the Body and Blood of Christ.* vers. 27.

2. He eateth and drinketh Damnation to himself
vers. 29.

1. To be guilty of the Body and Blood of Christ, is in
some Measure, to have our Hands in his Bloody
Death and Passion; and so by Consequence to be
partners with Judas in betraying him, with the
scribes and Pharisees in accusing him, with Pilate in
condemning him, and with the cruel Souldiers in
crucifying him. As therefore thou wouldst not be
found guilty of this horrid and dreadful sin, put in
Practice the Apostles Counsel; namely, to *Examine*
thyself before thou presumest to partake of that Ordinance.

2. He that eateth and drinketh unworthily, eateth and
drinketh Damnation to himself; so our Translators ren-
der it: But the word in the Greek translated Damnation,
may as well signifie Temporal Chastisements, as Eternal
Punishment; for it is *κρίμα* *παιδείας* *καὶ* *τιμωρίας*.

And questionless, as Hypocrites and Unbelievers
while they eat and drink unworthily, eat and drink
Damnation to themselves, if they repent not: so
also such as are faithful and sincere Christians, when
they through Infirmary and Negligence do partake
of this Ordinance unworthily, incur thereby Tem-
poral Judgments; as Sickness, Weakness, and some-
times Death it self. For saith the Apostle (1 Cor.
11. 20.) speaking of the Believing *Corinthians*, who
had not prepared themselves as they should to that
Ordinance, 'For this Cause many are weak, and sick-
ly among you, and many sleep or die. For what Cause?
Namely, because they received the Sacrament un-
worthily, and irreverently, without any Preparation,
or Examination of themselves. I grant the best
men cannot be said in themselves to be worthy to
partake of this Ordinance; yet if thou beest a be-
lieving Christian, and doest sincerely endeavour to re-

ceive it in that manner, and with such Affections as the Lord doth require of thee, thou mayst be said (how worthy soever thou art otherwise) to be a Worthy Receiver.

Having thus shewed the Necessity of the Duty of Examination, come we now to the Extent thereof; which may be brought to two Heads, viz.

1. Thy Graces.

2. Thy Sins.

First, *Thou must Examine thy self of thy Graces*, more especially of thy Knowledge, Faith, Repentance; and Love.

Touching Knowledge, I shall shew,

1. What Knowledge is required of every worthy Communicant.

2. The Necessity.

3. The Tryal thereof.

1. For the first, what Knowledge is required?

I answer in General, Knowledge of all the Fundamental Principles of Religion.

In Particular, Knowledge of the Doctrine of the Sacrament.

Fundamental Principles of Religion are such as on which Salvation is founded upon, without the Knowledge whereof a man cannot be saved; and they are these.

That there is a God. That there is but one God. That that only true God is distinguished into three Persons, Father, Son and Holy Ghost, all equal to God. That that God is Creator and Governour of all things. That all things were made good by him and are still governed by him righteously. That Man in particular, was made perfectly righteous by him. That Man continued not long in his happy Estate, but fell by transgressing the Commandment of God, and eating the Forbidden Fruit. That we are guilty

Adam's Sin, being in his Loyns when he committed that sin. That every one of us brought into the World corrupted and polluted Natures, Natures as full of Sin, as a Toad is of Poyson. That unto this Origin of Corruption, we have added a numberless Number of actual Transgressions, and that in evil Thoughts, evil Words and evil Deeds. That by our Sins we have made our selves liable to the Wrath of God, to the Curse of the Law, to all Judgments and Plagues here, and to Eternal Death and Condemnation hereafter. That no man can free himself out of that miserable Condition whereinto by Sin he hath plunged himself, neither can any meer Creature help him: That God out of his Free Grace and Rich Mercy, did send his own Son out of his Bosom into the World to take our Nature upon him that therein he might become our Surety and Redeemer. That Christ was both God and Man in one Person. That he was conceived by the Holy Ghost, and born of the Virgin Mary. That he died upon the Cross to save his people from their sins. That he rose again the third day from the dead, ascended into Heaven, sits at the Right Hand of God, and makes continual Intercession for us. That by Faith we are made Partakers of Christ, and of the Benefits of his Death and Passion. That Faith is the Gift of God, wrought in us by the Spirit of God through the Ministry of the word, whereby we receive Christ upon the Terms of the Gospel, and rest upon him alone for the Pardon of our Sins, for eternal Life and Salvation. That it hath pleased God to make with us, in and through Christ, a new Covenant of Grace, wherein he hath promised the pardon of our Sins, and the Salvation of our souls, upon the Condition of Faith and Repentance.

Particular Principles concerning the Sacrament of the Lords Supper are these. That

That it was ordained by Christ himself, as a Memorial of his great Love, in offering up his Life a Sacrifice for our sins. That this, as well as the Sacrament of Baptism, is a Seal of Gods Covenant, whereby he binds himself to perform his Promises made unto us in Christ for strengthening our Faith therein. That the outward Signs in the Lords Supper are Bread and Wine, by which are set forth the Body and Blood of Christ, which the worthy Receivers by Faith do partake of in this Sacrament. That whosoever eats and drinks unworthily, is guilty of the body and blood of Christ. And therefore that every one is to examine himself, lest he eat and drink Judgment to himself.

Having thus shewed what is that Knowledge which is required of every worthy Communicant :

II. I shall now shew the Necellity thereof, which appeareth

1. *Because without this Knowledge a man can never attain to any of the other Graces:* for an ignorant man can neither believe, nor repent, nor love God or his Neighbour aright.

2. *Because without this Knowledge a man cannot discern the Lords body: which if he do not, he eats and drinks Damnation to himself, 1 Cor. 11. 29.* And therefore it is absolutely necessary, that all who receive the Lords Supper, should discern the Lords Body: that is, should perceive that there is more to be received, than that which is seen with the Eye of the Body. To the Bodily Eye, there appeareth nothing but Bread and Wine, upon the Table; but by Virtue of the Divine Institution, there is also Christs Body and Blood; if this be not discerned, the benefit of the Sacrament is lost. But it is not possible without Knowledge (which is the Eye of the soul) to discern that body and blood under the Elements of Bread

Bread and Wine: therefore is the forementioned Knowledge absolutely necessary.

III: 'For the third Particular; viz. The Tryal of thy Knowledge, whether it be a true saving Knowledge thou mayst know it by the Properties thereof, some whereof are these.

1. *True saving Knowledge is Experimental*, whereby a Christian hath a spiritual sense and feeling of what he knows. He hath not only a general and a notional Knowledge of God, and of his own miserable Condition by Nature, and of Jesus Christ; but he hath likewise an Experimental Knowledge of God, and of his Attributes; as of his Power in supporting him under his Tryal and Temptations, of his Faithfulness in making good his Promises unto him. He hath likewise a sensible feeling of his own wretched Condition by Nature, and an Experimental Knowledge of Jesus Christ; so that he knoweth Christ to be his Saviour and Redeemer, and resteth upon his Merits alone for Life and for Salvation. By this then try and examine thy Knowledge,

2. 'True saving Knowledge is humble, and joyned with Meekness of spirit, For the more true Knowledge a man hath, the more he discerns his own Ignorance, yea and Vileness, by Reason of his sins; and therefore you shall find those Christians who were most eminent both in Knowledge and Grace to complain most, as of their Ignorance, so of their own base and naughty hearts; as you may see in Paul, and others, Rom. 7. 24. Ephes. 3. 8. And no Marvel, considering that true saving Knowledge discovers unto a man his own Vileness and VVretchedness, by Reason of his sins; his own Unworthiness, yea, his own Emptiness and Nothingness, in regard of any Goodness of his own; whereas unsanctified Knowledge is apt
to

to puff a man up with Pride, and Self-conceit, even to the contemning and despising of others; which the Apostle plainly expresseth, 1 Cor. 8 1. where he saith, *Knowledge puffeth up*. By this then try and examine thy Knowledge, whether it be a saving Knowledge or no.

3. True saving Knowledge is active, and operative, being ever accompanied with Practice and Obedience; so that it worketh Reformation in the heart and life of him that hath it. By this then try and examine thy Knowledge, whether it be a Saving, Sanctifying one or no.

II. 'The second Grace necessarily required of every Communicant, whereof thou must examine thy self, **FAITH**; Concerning which, I shall shew you,

1. *What Faith this is.*

2. *The necessity thereof.*

3. *Some Signs and Notes for the Tryal thereof.*

1. For the first; what Faith this is?

I answer, a True Saving, Justifying Faith; which may be thus described: 'Faith is a Grace wrought in the heart of a sinner, by the Spirit of God, through the Ministry of the Word; whereby (being convinced of his Sinful, Miserable Condition, and of all disability in himself, or any other meer Creature, to free him out of the same, he goeth wholly out of himself unto Jesus Christ, and receiving him as his all-sufficient Saviour and Sovereign resteth upon his perfect Righteousness and All-sufficient Sacrifice, for the pardon of his sins, and resigneth up himself unto his Will and Government.

II. 'The Necessity of this Grace of Faith to every Communicant appeareth.

1. Because without Faith it is impossible to please God in any Holy Ordinance, Heb. 11. 6. But true Faith will commend both our Persons and Services unto God.

God, so that they shall find Acceptance with him, though they be full of Weakness and Imperfections. This made *Abels* Sacrifice so acceptable to God: It therefore thou come to this Ordinance without Faith, instead of pacifying God, thou shalt purchase his heavy displeasure.

2. Except thou hast Faith before thou approachest to the Lords Supper, the Sacrament cometh but like a Seal to a Blanck, and serveth only to seal up thine Unbelief and Condemnation. So that Faith is necessarily required of every worthy Communicant, before he cometh to the Lords Supper: For that Ordinance is not instituted *for the working of Faith*, but for the *strengthening thereof*. It was not instituted or such as are out of Christ, to bring them in; but for such as are in Christ, to bring them up in him. As a Man must be born before he can eat; so he must be begotten again by the Spirit of God, before he can feed upon the Body and Blood of Christ for his spiritual Nourishment. I do not say, that all who come to the Sacrament must have the same Measure of Faith; but it is necessary that they all have the same Truth of Faith.

III. For the third Particular, the Tryal of thy Faith whether it be true and saving: thou mayst know it by these two Characters, to omit many others.

1. True Faith doth receive Christ in all his Offices: not only as a Priest to make satisfaction and intercession for us; but also as a Prophet to Teach and Instruct us, and as a King to Rule and Govern us. The true Believer doth as willingly cast himself at the Feet of Christ, in Subjection to him, as into the Arms of Christ, for Salvation from him. He is as willing to serve Jesus Christ, as to be saved by him; as desirous to submit to his service, as to enjoy his Priviledges: For in true Faith, there is not only a fiducial Reliance upon Christ and his Righteousness

ousness, but also an Universal subjection to the Will of Christ, and a ready submission to his Government. Christ is held forth in the Gospel, not only as a Redeemer, but as a Lord and a Lawgiver; and these are inseparably connexed and knit together: and therefore he that is willing to receive Christ as a Saviour but not as a Sovereign, doth deceive his own Soul. By this therefore mayst thou try the Truth of thy Faith.

2. *True Faith is an Heart-purifying Grace, it purifieth the Heart.* This Character of Faith the Apostle Peter expresseth, Act. 15. 9. *Purifying their Hearts by Faith.*

Faith purifying the Heart, implieth two things.

1. *That the Believer maketh Conscience of his inward Thoughts:* Whereas Unbelievers, with the Pharisees, make clean the outside of the Cup, labour to keep themselves from gross and scandalous sins, but suffer their Hearts to range and rove into a world of vain and wanton Thoughts, of prophane and fruitless Imaginations, and that without any Remorse, or Check of Conscience.

2. *That Faith puts a purifying Disposition into the Heart,* so that it loathes and detests sin, yea and strives against it, though it cannot altogether purge and free it self from sin. When the heart is once seasoned with Faith, it will not willingly harbour sin, but labour to work it out more and more. By this then try the Truth and Soundness of thy Faith, whether it hath wrought in thee a purging purifying Disposition to strive against thy Corruptions, to work them out of thine heart more and more.

III. *The third Grace necessarily of every Communicant is REPENTANCE.* Concerning which, I shall shew,

1. The Nature of Repentance, what it is.
2. The Necessity thereof to a worthy parting of the Lords Supper.

3. Some signs for the Tryal thereof.

I. For the first, what true Repentance is. I answer, it is a Grace of Gods Spirit, whereby both the Heart and Affections within, and also the Life and Actions without, are reformed. In this Description, I take the full Nature of Repentance to be comprised: any do add hereunto, *an inward Sorrowing and Mourning of the Heart*, which indeed doth always accompany true Repentance, but it is not of the Nature thereof. For then wherefoe'er sorrow for sin were, there should be true Repentance, which is not so; as the Example of *Judas*, and other wicked men do declare.

Briefly to open this Definition of Repentance.

First, I say, *It is a Grace of Gods Spirit*; that is, a gift freely given of God, and wrought in us by his Holy Spirit. So that it proceedeth not from mans Will nor from any Power and Ability of his Nature.

Again, Repentance is a Reformation, wherein consists the very Nature thereof, as the words of turning, renewing, changing, and the like, which in Scripture attributed to Repentance, do imply. Now this reformation must first be of the Heart; for the heart of man is the Fountain of all his Actions.

Now in Reason, the Fountain must be cleansed and purged, before that which issueth and streameth from it can be wholesome. There must be therefore a renewed heart, before there can be a reformed life. For it cannot be, that the stream of our Actions should be good, if the Fountain of our Heart be corrupt. Hence it is that the Prophets so often call for

for the cleansing of the Heart, and the Apostles for the renewing and changing thereof, without which all external and outward Reformation, is but meer Pharisaical Ostentation.

In the last place is added, 'A Reformation of the Life and Actions without: for as to make some outward shew of Reformation, without reforming the Heart within, is but Pharisaical Ostentation, whereby we deceive others; so to pretend an inward Reformation, without the outward Fruits of Amendment, is but meer Folly; whereby we deceive our selves. For it cannot be, that Reformation should be truly rooted and grounded in the Heart, but that it will bud forth; and shew it self in the Fruits of a Godly Life. That man therefore deceiveth himself, who thinks his Heart purged and reformed, when his Life is polluted. For as the Fruits declare the Tree, so the Actions of men manifest their Affections.

II. 'The Necessity of this Grace of Repentance in every worthy Communicant, upon his approaching to the Lords Table, appeareth; because we come to receive a Sacrifice for sin; but to offer to receive a Sacrifice for sin, without a turning from sin, is to count the blood of the Covenant an unholy thing. We are not ignorant, that one main end of our approaching to the Lords Table is to receive Christ as he hath offered himself a Sacrifice and Price of Redemption for our sins: Now he that looketh for pardon of sin, must have a full purpose; and according to his purpose, a Faithful and Resolute Endeavour to forsake sin, which is, and will be, the Mind of every true penitent, and so also it ought to be. The Lord therefore requireth of them who bring their Sacrifice to him for pardon, 'that they take away the evil of their Works, and cease to do evil, and learn to do well *Isa. 1. 15. &c.* And thereupon inserteth this grace

our Invitation, v. 18, *Come now let us reason together.*
 With what Face then dares an impenitent Sinner,
 that is not touched with any Remorse for his Sins
 past, nor hath any purpose to turn from his Sins for
 the time to come, offer to take that Body which
 was broken, and that Blood which was shed for Sin?
 Such an Eating and Drinking of Christs Body and
 Blood, is a plain trampling of the Son of God under
 foot, and a counting of the Blood of the Covenant an
 unholy thing, a thing that may be mixed with im-
 pure and unholy things. If this be not to be guilty
 of the Body and Blood of Christ, what can be?

III. For the Tryal of thy Repentance, whether it be
 sound and sincere, thou mayest know them by these Signs
 and Notes:

1. By a godly Sorrow for Sins past. By a godly Sorrow,
 mean, such a Sorrow as maketh God its Object, that
 when we grieve and mourn for Sin, more out of
 respect to God, than for fear of Punishment; that we
 have offended so good a God, so gracious a Father, so
 bountiful a Lord and Master. I deny not, but it is good
 and commendable to grieve and mourn for Sin, in re-
 spect of Punishment, for Fear of Hell; for it is a
 good Preparatory to a godly Sorrow, but we must not
 rest therein. By this therefore try and examine the
 Truth of thy Repentance; for wheresoever there is true
 repentance there must be this godly Sorrow.

2. A turning from those evil ways wherein we
 have formerly walked: as you may see in the Ex-
 ample of those Penitents that are recorded in Scripture;
 of Paul, Peter, Zacheus, and others, who upon their
 repentance turned from those evil Courses wherein
 they had formerly walked. Hereby therefore try the
 Truth of thy Repentance: Hath it wrought a Change
 and Alteration in thy Course of Life? Are old things
 gone away? Is there a forsaking of former Sins? Hast

K

then



thou left thy Swearing, thy Drunkenness, thy Whoredoms, thy Couzening by false Weights and Measures? Canst thou say of thy self, as *Paul* did of the 'Corinthians, I was once a Swearer, a Drunkard, an Adulterer, an Extortioner, a Covetous Person, and the like; but now *I* am washed, now I am Sanctified, yea and Justified in the Name of the Lord Jesus Christ, and by the spirit of my God? Canst thou thus say of thy self, and that in Truth and Sincerity of heart? then thou hast some comfortable Evidence of the Truth and Soundness of thy Repentance. But how vainly do they deceive themselves, who because they have made Confession of their Sins unto God, and happily with some few Tears, flatter themselves with a Conceit of true Repentance, when yet they still live and continue in their former sinful Courses, wallowing like Swine in the Filth of Sin, and Mire of sinful Filthiness.

2. *A turning unto God.* For where there is true Repentance, there is not only a turning from Sin, but likewise a turning unto God; whereby I mean a sincere Endeavour to serve and please God in Newness of Life, and better Obedience. Hath then the Smart and Smart of thy former Wanders made thee earnestly to wish, that thou mightest please God better for the time to come? Make much of such Affections in thy Soul, for it is a good Sign of some Change there.

IV. *A fourth Grace necessarily required of every Communicant before he Presume to come to the Lords Table is LOVE.*

Yea a twofold Love is required of every Communicant; viz.

1. *A Love of God and of Christ.*

2. *A Love of his Neighbours.*

Both which are inseparably knit together. Yet for a more distinct handling of them, I will sever them in my Discourse, and treat of them apart; shewing you

1. The Necessity of them to a worthy partaking of the Lords Supper.

2 Some Signs and Notes for the Tryal of them.

1. For the *Love of God*, that is necessarily required of every Communicant, becaule the greatest Evidence that ever was given of *Gods Love*, is there set before us. For Jesus Christ the only Son of God, and Saviour of man, is the greatest Evidence of God's Love that ever was or can be. Should God set himself to make another VVorld, and to confer on that World a greater Gift than he hath conferred on this World; namely, *his only begotten and dearly beloved*, we may boldly say *He could not*. Neither can the Creature receive, nor the Creator give a greater Gift; and that both in Regard of the Excellency of the Gift it self, and also in Regard of the Need wherein we stood thereof, and of the good we reap thereby. Whereby *Gods Love*, in this Evidence thereof, is set out, as goeth beyond all Expression: Joh. 3. 16. *and so loved the World, that he gave his only begotten Son, &c. SO unutterably, So unconceivably, So infinitely*, as who shall endeavour to express this *so to* full, shall do it *so, so*. Seeing then such an Evidence of such Love of God to Man is set out at the Lords Table, should not every one who approacheth thereunto, to partake of that Evidence, come with Heart filled with a Love to God, and with a Resolution to shew forth all Fruits of a true Love of God on all Occasions?

And as we must come with a Love to God, so with a Love to Jesus Christ, who so loved us, as to die a cursed Death for us; and thereby manifested great Love to us, than to himself; to the Members of his Mystical Body, than to the Members of his Natural Body, for he offered up his Natural Body as a sacrifice for the Redemption of his Mystical Body

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What greater Love than this can be imagined; *Oh* how doth it then concern us to go to that Ordinance with Hearts inflamed with a Love to Jesus Christ. Thus much of the Necessity of our Love to God, and to his Son Jesus Christ.

H. For the *TRIAL* thereof, you may know it by these *Notes and Characters* :

1. Where there is a true hearty Love to God; and to Jesus Christ, the Heart will be much taken up with the Thoughts of them. *Such* an one will be often thinking of God, and of Jesus Christ, and of their transcendent Love manifested in the great Work of Redemption. *David* having said Ps. (119. 97.) *Oh how do I love thy Law?* He presently adds, *it is my meditation all the day.* And whatsoever and whomsoever we love we cannot but frequently think and meditate on.

Indeed such as love God and the Lord Jesus Christ in Truth and Sincerity, may have Multitudes of vain, wanton, worldly, covetous Thoughts in their Hearts; but they take no true delight in them, they are rather their grief and their Burden; but the Thoughts of God, and of Christ, are very sweet and comfortable unto them. by this therefore try and examine the Truth of thy Love unto God and Jesus Christ.

2. Wheret here is a hearty Love to God, and to Jesus Christ, such an one will be often speaking of them. For the Tongue cannot but be speaking of those things and Persons upon whom the Heart is set. If the Heart of a man be set upon the World and the things thereof, his Tongue will be most frequently talking and discoursing of them. In like manner, if the Heart of a man be set upon God and Jesus Christ, his Tongue will be frequently talking and discoursing of them. By this therefore try and examine the Truth of thy Love unto God, and Jesus Christ: For he that saith, he loveth God; and the Lord Jesus Christ, and yet seldom

thinks of them, or speaks of them, certainly he deceiveth himself; for we cannot but be thinking and speaking of those whom we truly love.

4. Where there is an hearty love to God, and Jesus Christ, it will make a man willing to suffer any thing for them. *It is said of the Primitive Saints*, that out of their abundant love to the Lord Jesus Christ, they accounted not their Estates too dear for him, but took joyfully the spoiling of their Goods, *Heb 10. 34.* Neither did they account their lives too dear; for it is expressly said, *Rev. 12. 11. They loved not their Lives unto Death for him*; that is, they despised their Lives in comparison of Christ; they willingly exposed, not only their Goods and Estate, to the Spoil, and their persons to all manner of Shame and Contempt, but also their Bodies to painful Deaths for the cause of Christ: by this then try and examine the Truth of thy Love unto Jesus Christ; namely, by thy willingness to suffer for the Cause and Truths of Jesus Christ.

II, *Love of thy NEIGHBOUR*, is another branch of that Love which is required of every Communicant. Touching which I shall briefly shew.

1. The Necessity thereof in every Communicant.
2. The Tryal thereof.

1. The Necessity thereof appeareth, in that the Lord will not accept of any Service thou performest unto him, if thou be not in Love and Charity with thy Neighbour, *Mat. 5. 23. 24. saith our Saviour*, If thou bring thy gift to the Altar, and there remembrest that thy Brother hath ought against thee, leave there thy gift before the Altar, and go thy way; first be reconciled to thy Brother, and then come and offer thy gift. Hereby is implied, that that if there be any Variance between thee and thy Neighbour, Peace and Reconciliation must be speedily sought: For without it, God will not accept of thy Worship or Service thou offerest unto him. Though

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Christ here instanceth but in one kind of Worship, which was the offering up of Sacrifice, yet under this he comprehendeth all the Parts and Kinds of Gods Worship, as *Praying, Heareng, Receiving the Sacrament, or the like.* So that Christs meaning is, that whensoever thou settest upon any part of Gods Worship and Service, and then remembrest, *that thy Brother hath ought against thee*; that is, thou hast any way wronged and offended thy Brother; or as St. *Mark* hath it, Ch. 11, 25. 'If thou hast ought against thy Brother, *that is if he hath wronged thee* first be reconciled to thy Brother, and then go to the Ordinance of God.

II. For the TRYAL of the *Truth of thy love to thy Brother*, thou mayest know it by these Notes:

1. If thou hast truly forgiven thy Brother, thou wilt be so far from doing him any Harm, (though it lay in thy Power) that thou wilt not wish any Harm unto him.

2. If thou hast truly forgiven thy offending Brother, thou wilt willingly imbrace Occasions of doing him Good, that so he may know, and be assured that thou art reconciled unto him. This our Saviour requireth of all his Disciples, *Mat. 5. 44.* where he saith he, *Love your Enemies*; that is, those who have any way wronged you: And as an Evidence of the Truth of your Love, he addeth, *Do good to them that hate you*; intimateing that it is not sufficient that you speak friendly and peaceably to your Enemies, but you must likewise take all Occasions of doing them what Good you can; which is true Christian Love and Charity.

Having thus spoken largely to the first Head of Examination, namely *Our GRACES*, I come now to the second, namely, *Our SINS*, wherein I shall study Bre-
vity.

As it is the Duty of every Communicant to examine himself concerning his *Graces*, so likewise concerning his *SINS*; which are like that accursed thing whereof God speaketh to *Josbua* (*Josb.* 7. 11.) they must therefore be searched out. Yea, they are like the *Worm* that brought Death into the *Pos.* If they be searched out, and cast away, they will turn the *Elemental Bread and Wine* into *Spiritual Bane*. He therefore that covereth his Sins shall not prosper; but who so confesseth and forsaketh them, shall have Mercy, *psal.* 28. 13.

It is said of the *Viper*, that when she goeth to joyne with her Mate, she casteth out all her Poyson. How much more oughtest thou, when thou goest to have Communion with thy Heavenly Spouse the Lord Jesus Christ, cast out thy Sins, which are a *Spiritual Poyson*, worse than the Poyson of any *Viper*?

In this *Examination*, thou must search after thine *evil Thoughts, Words, and Deeds*; as after thy Sins of *Omission and Commission*, so after thy sinful manner of performing holy Exercises; and especially after thy Sins thou hast committed since thy last receiving the *Blessed Sacrament*; and such as are most against *Vows and Covenants* that formerly thou madest to God, and which do most gall thy Conscience, or bringst *Disgrace* thy Profession, or are greatest *Obstacles* of dulling thy Spirit: that these being found out, they may be the more lamented, and pardon for them more earnestly desired.

In examining thyself, it will be a good Help to read such a Treatise as doth in particular set out the several Sins against the several Commandments. For when by such a Treatise thou art shewed, that such a thing is a Sin against such a Commandment, thy Conscience, will upon the reading of such Sins, tell thee, that therein thou hast sinned. Having examin-

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mined and searched thine Heart thorowly of all thy known Sins, then humble thy self before the Throne of Grace, in a true and unfeigned Acknowledgment and Confession of them, freely judging and condemning thy self before God, with a broken and a contrite Heart.

That thy Confession may be performed after a right manner, it must have these Properties:

1. *It must be particular, and of special Sins.* In thy Confession thou must descend to special and particular Sins. The prophanest Wretch in the World may in a general manner confess and say, *I acknowledge my self to be a Sinner*: But if thou wilt make a true Confession of Sin, thou must lay open thy Sins in particular before God. And for thine Encouragement thereunto, know that the more particular thou shalt be in thy Confession the more comfort thou will find therein.

2. Thy Confession must be, as, particular in Respect of Sins, so likewise full, in Regard of the Aggravation of them. Thus did David in his Confession of that Sin of Numbring the People, (2 Sam. 24. 10.) 'I have sinned greatly in that I have done, and now I beseech thee, O Lord, take away the Iniquity of thy Servant: for I have done very foolishly. See what Terms upon Aggravation he heapeth up, 1. *I have sinned* 2. *I have sinned greatly*. 3. *I have done foolishly*. 4. *very foolishly*. And as thou desirest Pardon of thy Sins, let them forth to the full; let no Circumstance of Aggravation be wanting, by which they may appear the more foul and filthy.

3. Thy Confession must be with inward Remorse and Sorrow of Heart, that thou hast sinned against so good and so gracious a God. Thou must not content thyself with a meer verbal Acknowledgment of thy Sins and Transgressions, being affected with no more Grief in the confessing of them, than thou wast in the committing of them. But every Sin confessed should be

thou shouldest grieve that thou canst no more grieve for thy Sins: thine Heart should bleed, because thine eyes cannot weep.

And having confessed thy Sins, pour out thy Soul in hearty prayer unto God for the pardon and forgiveness of them all. And then be earnest with him to make the sacrament effectual to thy Comfort, effectual to the mortifying of thy Lusts, to the strengthening of thy Graces, especially to the confirming of thy Faith in the Assurance of the Pardon and Forgiveness of thy Sins, &c.

II. Having shewed the Duties *Antecedent*, come we now to the Duties *Concomitant*; that is, such as must accompany the Action of Receiveing,

But first I shall premise some few *Directions* touching the manner of thine approaching to the Lords Table.

I. Having thus prepared thy self, go not in the Strength of thy Preparations, but in the Strength of Jesus Christ, looking for Acceptance only in and through his Merits and Mediation. For though thou hast prepared thy self after the best manner that thou canst, yet if with an impartial Eye thou shalt look back upon thy preparations, how full of Weaknesses, Infirmities, and imperfections wilt thou find them? So that Christ doth not cover both thy person and Preparations with the Robe of his Righteousness, and sprinkle them with his Blood, neither thy Person, nor thy Preparation, will find Acceptance with God. Cast therefore all thy Preparations at the Feet of Jesus Christ, and say, Lord, I come not in the Strength of my Preparations, but only in the Strength of Jesus Christ: I come in the alone Name and Mediation of Christ, to partake of the Body and Blood of Christ, and of the Benefits of his Death and Passion. And thou mayest then be confident that God will over-look thy manifold Weaknesses and imperfections

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fections in the Work of Preparation, and accept of thee, and of thy Services, in and through his beloved Son Jesus Christ.

2. *As thou art going, meditate on the End and Benefits of that Solemn Ordinance : Some whereof are these :*

1. The Remembrance of the Death of Christ, it being instituted as a *Memorial* thereof.

2. The Spiritual Nourishment of our Souls,

3. The Strengthening of our Faith in the Assurance of the Pardon and Forgiveness of our Sins.

4. The sealing of the Covenant of Grace, with all the Blessing thereof, unto the believing Soul.

5. The increasing of our spiritual Union and Communion with Christ and all his Members. A serious Meditation of these, will be a special Means to stir up in us some spiritual Appetite after the Ordinance, that we shall go with hungry and Thirsting Desires after the same.

3. *Go to the Sacrament with a strong Expectation to receive much from God in and through that Ordinance : knowing that God will enlarge himself unto all those who come with enlarged Hearts, with a strong Expectation of many good things. Open thy mouth wide. saith the Lord, (Psal. 81. 10.) and I will fill it. So that if thou open thy Mouth wide, in a longing Expectation of great Matters, he will fill it. Yea, the more thine Heart is enlarged in Desire and Expectation, the more will Gods Heart be enlarged in Bounty towards thee. As therefore God hath promised in the Covenant of Grace, 'To be thy God, to write his Law in thy Heart, to pardon thy Sins, to subdue thy Corruptions, to give thee a soft Heart yea, to give thee Grace here, and Glory hereafter, and the like, go with an Expectation of these or any such like Blessings, and thou shalt not be disappointed of thine Hopes.*

4. *As*

4. *Approach to the Lords Table with all holy Re-
verence, in Respect of Gods glorious Majesty, who
in a special manner present at that Ordinance, to
hold his Guests, and will be sanctified by all those
draw nigh unto him, Lev. 10. 3.*

5. *Approach thereunto with all Humility, in Respect
thine own Vileness and Unworthiness, who art but
dust and Ashes; and (if thou hast any Light of
Grace in thee) canst not but be conscious to thy self of
more Corruptions in thine own Heart, than thou know-
est to be in the Heart of another. And therefore say
that such an one is ignorant, and such an one is loose in
his Life and Conversation; but say, Lord, I am ignorant
and unworthy to draw nigh unto thee in so Holy an Ordi-
nance, not worthy to gather up the Crumbs under thy Table
and know, that the more unworthy thou art in thine
own Account, the worthier Guest thou art in the
Account of God.*

6. *As thou art going to the Lords Table cast all thy
worldly Thoughts and Busineses out of thy Head, which
otherwise will carry away thine Heart from the Or-
dinance, and exceedingly disturb thee thereat. In
1. 6. we read, There was a Day when the Sons of
Israel came to present themselves before the Lord, and Si-
mon also came among them. In like manner, on the
day when Gods Children present themselves before
the Lord in that solemn Ordinance, Satan will be
ready to appear amongst them, to disturb and distract
them therein, (as much as possibly he can) by casting
into their Head vain and impertinent Thoughts. And
therefore it concerneth thee to be watchful over thy
Thoughts, and to keep thy Heart close to the Ordi-
nance. To that end it will be thy Wisdom often to
cast the outward Elements of Bread and Wine, and
gently to observe the outward Rites and Actions
of the Ordinances, and thereupon to meditate on the
spiritual things signified thereby*

These

These things premised, come we now to the Duties to be performed at the Ordinance ; which are these :

1. When thou art present at the Ordinance, put forth all the Strength thou canst in the partaking thereof, I mean the Strength of thy affection. For though thou art very weak, yet If thou put forth thy Weakness, God will accept thereof. Content not thy self therefore with a meer Participation of the Lords Supper, but let thy Care be to bring up thine Heart and Affections to the Ordinance, and to put forth what Strength thou canst.

2. Remember the Death of Christ ; which is Christs Command in the Institution of this Ordinance ; For, saith he *This do in Remembrance of me ; viz. in remembrance of my bitter Death and Passion.* For the Apostle Paul explaining this *Remembrance of Christ*, applyeth it to his Death, and the shewing it forth : *This do saith he in Remembrance of me : For as often as ye eat this Bread, and drink this Cup, ye do shew the Lords Death till he come, 1 Cor. 11. 26. 27.* So that this Ordinance of the Lords Supper was instituted for a solemn Memorial of that great Sacrifice, the Lord Jesus Christ, that his Death might never be forgotten, but be ever fresh in our Memories.

And why must his Death be thus remembered ? Surely because thereby was the Covenant of Grace ratified and Sealed, our Redemption purchased, our Sins expiated, our Reconciliation made with God, and the Foundation of our Graces laid. And therefore at the Table, let out thine Heart in a serious Meditation of the manifold Sufferings of Christ, which is the *main Business* of this Ordinance. And meditate not only of his Sufferings at his Death, but likewise in the whole Course of his Life, even from his Cratch to his Cross, from his Birth to his Death.

For

For his whole Life was a continual Suffering. Meditate therefore of his mean Birth and Flight in his Infancy, of the manifold Reproaches which were cast upon him from time to time; yea, of his manifold Persecutions; of their cruel handling of him at the time of his Death, when they apprehended him like a Thie., bound him, arraigned and condemned him as a Malefactor, buffeted him with their Hands, beat him with Staves, scourged him with Whips, *making Long Furrows on his Back*; platted on his Head a Crown of sharp Thorns, laid an heavy Cross on his Back, nailed his Hands and Feet to that Cross, gave him Gall and Vinegar to drink, and fundry ways much afflicted him. Thus was his Body broken with Torments. In Relation hereunto it is said of him, 'That he was a man of Sorrows, and acquainted with Griefs Isa. 53. 3.

Especially when thou art present at the Sacrament, take a turn with Christ in the *Garden*, by meditating of his bitter *Agony*, wherein he *Sweat Drops of Blood*; which was never read, or heard of, in any before, or since Yea, the Blood that Christ then sweat was not thin watery Blood, but *thick Blood*; as *ῥεῖμα* in the Original properly signifieth *Luke 22. 44.* saith the Evangelist, 'Being in an Agony, his Sweat was, as it were, great Drops of Blood, falling down to the Ground. Which latter Clause sheweth, that the Blood of Christ passed through the pores of his Body in such a plentiful Manner, that it trickled down to the Ground in great Abundance: So that as Bernard speaketh (*Non solum oculis, sed membris omnibus flevisse videtur.*) Not only the Eyes of Christ, but all the parts of his Body did seem to weep, and that Tears of Blood.

In this Sweat of Christ there are three things remarkable, which do exceedingly set forth the Greatness of his Agony.

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1. *It was a cold Night*, for which cause afterwards they kindled a Fire in the *High- Priests Hall*.

2. *He lay upon the cold Ground*; both which were enough to drive the Blood inward, *Mat. 26. 39.*

3. *He was in exceeding great Fear*, which naturally draweth the Blood from the outward Parts to the Heart; and yet 'in a cold Night lying upon the cold Ground, and being in great Fear, he sweat Drops of Blood, *Mat. 26. 39.* Who can imagine the Bitterness of our Saviours Agony at that time? And what was it which put him into that Agony? Questionless, the Apprehension of what he was to suffer, as appeareth by his Prayer in his Agony; *Father if it be possible let this Cup pass from me.* Now if the Apprehension of what he was to suffer was so bitter, Oh how bitter think you were his sufferings upon the Cross, when he cryed out *My God, my God, why hast thou forsaken me?* which Words do not imply, that the Deity was severed from the Humanity; but that the Father had withdrawn from him all sensible feeling of his Loving Favour, had restrained the influence of those Beames which might any way refresh his troubled Soul. So that Christ might well take up the Words of the Captive Jews, and say, *Behold and see, if there be any Sorrow like to my Sorrow, wherewith the Lord hath afflicted me in the day of his fierce Anger?* *Lam. 1. 12.*

These things call to mind, in the time of the Administration of the Sacrament, not only when thou art eating the Bread, and drinking the Wine, but also when thou seest the Bread broken, and the Wine poured forth, then thou shouldest think how Christs Body was broken with Torments, and his Blood shed for the Remission of Sin. And also when thou seest others taking the Bread and the Wine, thou shouldest then be steeping thy Thoughts in the Meditation

tion of Christs bitter Death, and manifold Sufferings.

This *Remembrance* of Christs Death at the Sacrament, must not be a bare *Historicall* Remembrance thereof, contenting thy self with a Remembrance of the History of Christs Death, as it is set forth by the *Evangelists*; but it must be an *Operative* and *Practical* Remembrance, working up thine Heart.

1. To an *unfeigned love* of God, who out of his free Grace, and rich Mercy, did send his dearly beloved Son out of his own Bosom into the World to take our Nature upon him, and therein to die a bitter, cursed Death for Mans Redemption. Who can sufficiently admire the Riches of Gods Love to Man therein? Now may we with *David* cry out, and say, 'Lord, what is Man that thou art so mindful of him! Especially that thou shouldest be so mindful of him, as to send the Son of thy Love to suffer a cursed Death upon the Cross, to make us who were 'Children of Wrath, and Bondslaves of Satan, Sons of God, and Heirs of Eternal Life and Salvation! And how should this incomprehensible Love of God fire and inflame our cold and frozen Hearts with a fervent Love to him again?

2. The Remembrance of Christs Death should work up our Hearts to an ardent Love of Christ, for that wonderful Love of his in giving himself for us, his Body to be crucified, his Blood to be shed, and his Soul to bear the intolerable Burthen of his Fathers Wrath, and to our Sins; which made him sweat Drops of Blood in the Garden, and to cry out on the Cross; 'My God, my God, why hast thou forsaken me? Oh how should this ravish our Souls with Admiration of so great Love! and inflame our Hearts with Love again to him, who did, and suffered so much for us! Now should the Meditation of the manifold Sufferings

ings of Christ, especially of his bitter Death and passion, work in us an Holy Passion of Love!

3. *The Remembrance of Christs Death should work in us a Care to please him in all things, to be willing to and suffer any thing for him, who hath done and suffered much for us; which Christ declareth to be a good Proof of our Love to him, saying, If ye love me keep my Commandments, Joh. 14. 15* And though we cannot exactly keep the Commandments of Christ yet we may and ought sincerely to endeavour the keeping of them without which our Profession of Love is but vain and fruitless, in Shew and not in Truth.

4. *The Remembrance of Christs Death should work in us a godly Sorrow for our Sins, as the true Cause of his Sufferings.* For the Truth is it was not so much Judas that betrayed Christ, nor the Scribes and Pharisees that accused him, nor Pilate that condemned him, nor the Souldiers that crucified him, nor the Devil that set them all on work, as *our Sins*, that were the true Cause of Christs Sufferings. The Souldiers that scourged and crucified him, were but our Executioners to inflict on him those Punishments which our Sins deserved, and Gods Justice imposed for the same. They were our Sins which invented those Whips, that scourged his Innocent Body, those Thorns which pricked his Temples, and those Nails which pierced his Hands and Feet, and made them so bitter unto him; *Oh therefore that we can so look upon him whom we have pierced by our Sins, that we might mourn as one that mourneth for his only Son as he be in Bitterness, as one that is in Bitterness for his Firstborn, Zach. 10. 12.*

5. *The Remembrance of Christs Death should work in us the Death of Sin.* We should so remember the Death of Christ, as to die unto Sin. For the Ap

Will Paul urges our 'death to sin from the death of Christs
that as Christ died and rose again, so we should die to
sin and live unto God, *Rom. 6. 2.* To this end, let
us hate and loath sin as the greatest evil, resolving
with the assistance of Gods Grace, to leave and for-
sake all manner of sins for the time to come. For why
should any sin seem light to us, which lay so heavy up-
on our Saviour, as to cast him into a bloody sweat? Why
should any sin be sweet to us, which was so bitter to
our Saviour? Far be it from us, by our renewed sins
to tear open his wounds afresh and crucifie him a-
gain.

6. 'The remembrance of Christs death should work
in our hearts to some due thankfulness unto God,
and his Son Jesus Christ for their unspeakable Love
and Mercy towards us therein. Thankfulness is a Grace,
not only to be exercised after our receiving of the Sa-
crament, but likewise while we are present at the Or-
dinance. When our hearts are affected with the appre-
hension of the incomprehensible love of God the Fa-
ther, in giving his beloved Son out of his own Bosom to
die for us; and of the unspeakable love of Christ, in of-
fering his own body a Sacrifice upon the Cross for our
sins, then should they break forth in Praises and Thank-
sgivings unto God the Father, and his Son Jesus Christ.

III. 'Another duty to be performed at the Ordinance
is the exercise of thy Graces, more especially thy Faith,
& Repentance. It is not enough that thou bring Faith;
repentance, and other Graces to the Sacrament but
thou must likewise there stir up thy Graces, and exer-
cise the same, or else thou wilt be an unworthy Recei-
ver.

And therefore as thou wouldst be a worthy Guest,
and partake of the comfort of the Ordinance, stir up
and exercise thy Graces. As,

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1. Thy

1. *Thy Faith.* This is the chief Grace to be exercised at the Sacrament, for *Faith is the Eye of the soul* whereby it seeth and discerneth the Body and Blood of Christ under the Elements of bread and wine. likewise the hand of the soul, whereby it receiveth Jesus Christ: And the Mouth of the soul, whereby it feedeth upon Jesus Christ. And therefore without the exercising of thy Faith at the Sacrament, thou canst receive no benefit at all.

There is a threefold Act of faith to be exercised at the Lord's supper.

1. *To look out for Christ.*

2. *To receive Christ.*

3. *To apply and appropriate him to thine own self.*

1. The first Act of Faith is, *To look out for Christ.* And therefore when thou art present at the Lord's supper, rest not in the outward Elements, in the beholding and taking of them; but with the Eye of faith, discern the body and blood of Christ, under the Elements of bread and wine, which indeed do spiritually, and sacramentally set forth the body and blood of Christ, as is clear from Christ's own Expression, *Mat. 26.*

And as thou art not to rest in the outward Elements so neither in the outward Rites and Actions; but in beholding of them, thou art with the Eye of Faith to discern the spiritual things signified thereby: therefore thou beholdest the Minister breaking the bread, then meditate of the manifold sufferings of Christ; with the Eye of Faith, look upon Jesus Christ hanging upon the Cross, there conflicting with his Father's Wrath, and groaning under the weight and burden of our sins; behold his blessed body broken and torn with stripes and wounds, with whips and nails.

And when thou seest the Minister pouring out of the Wine, then exercise and actuate thy Faith in the Blood of Jesus Christ, and the shedding thereof, which indeed sheweth the extent of Christs sufferings, even to the taking away of his Life: which is the farthest extent of a man's suffering in this World.

Again, when thou seest the Minister offering the Bread and Wine to the Communicants, then, by the Eye of Faith, see Gods love in offering his Son to every believing Communicant. For as verily as the Minister doth offer the Bread and Wine, so truly doth God really offer Christ, with all the Benefits of his Death and Passion to every believing Communicant. I do not say Carnally, but Really; not the Flesh of Christ, but Christ with all the benefits of his Death and Passion; Reconciliation, Redemption, Remission of Sins, &c. For there is not a meer Representation, but a real and true exhibition of Christ, as broken for our sins.

II. Another Act of Faith to be exercised at the Lords Supper, is, to receive Jesus Christ. For the Believer having seen Christ with the Eye of Faith, under the outward Elements, and forementioned Rites, then he receiveth him into his heart with much joy and gladness. Therefore thou stretchest forth the hand of thy body to receive the Bread and Wine, stretch forth the hand of Faith to apprehend and receive Jesus Christ; and rest on him; as for the pardon of thy sins here, so for Eternal Life and Salvation hereafter.

III. Another Act of Faith to be exercised at the Lords Supper, is to apply and appropriate Christ to thy self; which is implied under the Rites of eating the Bread, and drinking the Wine; whereby it is meant a feeding upon Christ by Faith, which is an applying of

him. When therefore thou art eating the Bread, and drinking the Wine, feed upon Christ, by a particular Application of him, and all his Benefits, to thine own Souls comfort; by Faith assure thy self that Christ was born for thee, that he might be thy Saviour, to save thee from thy sins; that he performed perfect obedience unto the Law; that his righteousness might be imputed unto thee; that he died a bitter cursed Death to free thee from Eternal Death and Condemnation, which thy sins have deserved. Thus thou oughtest to apply Christ with all his benefits unto thine own Souls comfort. And thus to act Faith, is to eat and drink indeed. The truth is, this act of Faith in applying Christ, is the most suitable to the Ordinance of the Lords Supper, and the more thou canst put forth the act of application therein, the greater comfort shalt thou receive from the Ordinance: for Propriety in Christ is that which sweetens all.

Yet least weak Christians, such as are weak in Faith, should be discouraged, and think themselves incapable of comfort, because they cannot apply Christ nor the benefits of his Death unto themselves.

I desire such to take notice, that though this Act of Application is the most suitable to the Ordinance, yet the former Act of receiving Christ, and resting upon him, giveth us a true Interest in him, whereby Christ and all his benefits become ours, which putteth us into a blessed and happy condition. Yet I would advise all such who have attained to that degree of measure of Faith, as to lay hold upon Jesus Christ, and to receive him as their Saviour, and to rest upon him alone for Life and Salvation, that they would strive to raise it one pitch higher; namely, to apply Christ, with all the benefits of his Death and Passion unto their own Souls comfort; because this Act

with doth especially make to our comfort and consolation, as well as to our spiritual benefit.

II. *Another Grace to be exercised at the Lords Supper, Repentance.* For a broken Christ requireth a broken heart, whereas in true Repentance, there is a godly sorrow for sins past, and a full purpose and resolution of heart to leave and forsake them for the time to come, and to walk more closely with God: While you are at the sacrament, you should exercise your Repentance in these particulars.

1. *You should labour to be affected with a true grief and sorrow for your sins.* To that end seriously meditate of the manifold sufferings of Christ: for certainly a due and a serious meditation of what Christ hath suffered for our sins, cannot but affect our hearts with some measure of grief and sorrow for the same. For will Christ bleed for our sins, and shall not we weep for him? Was Christ broken with torments for our sins, and shall not the consideration thereof, break our hearts for them?

2. *You must engage your selves by a solemn Vow and promise unto God, to be more watchful over your selves against sin for the time to come, and to walk more closely & exactly with God.* As often as you partake of the Lords Supper, so often God reneweth the Covenant on your part; he engageth himself afresh to be your God, to pardon your sins, to subdue your corruptions to write his Law in your hearts?? that is, to work in you, as a desire and disposition to the keeping of his Laws and Commandments, so a sincere endeavour after the same. And therefore it is your duty to renew the Covenant on your part, to engage your selves afresh in the strength of Christ, to walk as a people in Covenant with God, to be more watchful over your selves against sin, for the time to come; to be more his faithful servants, than you were before.

‘Having shewed both the Duties Antecedent
 ‘Concomitant, come we now to the Duties Subsequent
 such as must follow after the action of receiving.
 it is not enough that you duly prepare your selves
 that Ordinance, and reverently carry your selves at
 but you must likewise in some measure walk
 thereunto. To that end observe these Directions.

1. ‘So soon as you get home, withdraw your self
 ‘to some secret place, and there upon, your Kne
 ‘from your Heart bless God; as for his manifold
 vours, Mercies, and Blessings,, so especially, and abo
 all, for the fountaine of all Blessings, the Lord Je
 Christ; for his Covenant of Grace made unto you
 him; for adding the Sacraments as Seals to the Co
 nant of Grace, for the strengthening of your Fa
 for making you that day partaker of his blessed Sa
 crament, and for that Comfort and Refreshment which
 have found therein.

2. ‘Did you find your Hearts cheared and warm
 ‘at the Lords Supper? beware of quenching that spi
 ‘tual Heat which was there kindled in you, by a sud
 ‘falling into worldly Conferences, and fruitless
 courses. But labour to keep alive the Sacred Fire wh
 you found then kindled in your hearts, by Prayer,
 ditation, and holy Conferences: For know, that
 sudden quenching of the Spirit, will exceedingly
 to the hardning of your Hearts.

3. ‘Maintain a stricter watchfulness over your
 ‘against sin, for the time to come. VVere your
 washed at the Sacrament, with the Blood of Chr
 from the filthy spots and stains of sins, and will
 soon after, with the Sow, wallow again in the filth
 sin, and mire of sinful filthiness? Did you upon
 approaching to that Ordinance, cast up your sin
 confession, and will you now with the Dog, retu

you Vomit again? Did you there by the Eye of Faith, see Christ crucified for your sins, under the Rites of breaking the Bread, and pouring out the Wine, and will you now, by a fresh committing of sin, crucifie him again? rather resolve and strive henceforward to crucifie your sins, for which Christ was crucified, to hate and abhor, and abandon every sin, as much as in you lieth.

4. Labour to live more soberly, righteously, and godly, in this present world, *Tim. 2. 12.* More soberly towards your selves, more righteously towards your Neighbours, and more godly towards God. As you have been made partakers of an Ordinance not common to all, but peculiar to Saints; so your lives should have somewhat peculiar in them, which is not common to wicked men. You should live convincing lives by exceeding others in holiness and righteousness. You must be more frequent and fervent in Family-duties, more careful in sanctifying the Lords Day, more just and honest in your dealings with men, living so as you may credit your Profession, and adorn the Gospel of Jesus Christ. And when you are tempted to any sin, thus reason the case with your self. Was I not lately at the Lords Table? and did I not there vow and promise to be more watchful against sin, and more careful to walk in the ways of Godliness? And shall I now step out of the way of godliness, into the way of sin? Thus lay your temptation to the Touchstone of your Vow, and try whether it be not against it, which through the blessing of God, may prevent many a sin.

CHAP. XXII.

Of preparing for Death, and how to die well.

IF thou apprehendest thy Disease to be mortal, and that it is like to be thy last sickness, then it will be thy wisdom to prepare thy self after the best manner thou canst for Death.

For thy better help therein, take these Directions.

1. *Set thine House in order*; I mean, settle thy outward estate, by making thy Will: which will no way hasten thy death; (as many foolishly do imagine) but rather put thee into a capacity, to set thy soul in order for a blessed departure. And as God hath blest thee with an Estate, so fail not to give some proportionable part thereof for the relief of the poor members of Jesus Christ. Though that Charity which is exercised in a mans life time is questionless the best, and the most acceptable unto God, when we make our own hands our Executors; and our own Eyes our Overseers; yet I condemn not that Charity which is shewed at the last; for better late than never.

2. *Send for some godly Minister, or experienced Christian to advise thee about setting thy Soul in order, in reference to thy great Change.* This Direction the apostle James giveth, Chap. 5. 14. *Is any sick among you? Let him call for the Elders of the Church, and let them Pray over him.* This I would advise them to do in the first place, not putting it off to the last, when thine understanding and memory begin to fail thee, as the practice of the most is, who when the Physician

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hath done with them, and in a manner given them over, then send for the Divine to begin with them; as if a short Prayer, and a few words of Ghostly Counsel, were enough to send them to Heaven.

3. *Labour to make, or rather to renew thy Peace with God.* For though the making thy peace with God ought not to be put off to thy Death-bed, yet must it then be renewed in an especial manner, as being the last time of doing it. In order thereunto.

1. *Look back into thy former course of Life; and call to mind the manifold aberrations thereof,* the unfavoriness of thy words and speeches, as also the wickedness of thine Actions. And in examining thy self concerning thine Actions, call to mind, as thy sinful Omission and Commissions, so likewise thy sinful manner of performing holy duties; how thy most religious services have had a mixture of sin in them. Likewise run over the several ages of thy life, and consider what sins thou committedst in thy Childhood, what in thy Youth, and what in thy riper Years.

And together with the number of thy sins, consider the aggravating circumstances of them, till thou find thine heart in some measure affected with grief and sorrow for the same; and then,

2. *Confess thy sin unto God in Prayer,* spread them before him in a true and unfeigned acknowledgment and confession of them, freely judging and condemning thy self before God for the same.

3. *Earnestly beg of him the pardon and the forgiveness of them, in and through the merits of Jesus Christ.* For thou canst look for it only through the free Grace and Mercy of God in Jesus Christ.

4. *Sprinkle thy Soul with the Blood of Jesus Christ.* Christ is our Peace, as the Apostle calls him, *Ephes.*

2: 4. Neither canst thou (by all that thou art

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able to do) make thy peace with God, but only through Faith in his Blood. VVhen the destroying Angel saw the Blood of the Lamb sprinkled on the Posts of any Door, he passed by that House, and they within were safe, *Exod. 12.23*. So that Soul which is sprinkled with the Blood of Jesus Christ, is so safe from the Destroying Angel of God, that he shall not do it hurt; for Death is an advantage to that Soul which is sprinkled with the Blood of Christ.

It is not enough that Christ hath shed his Blood, but there must be besides the shedding of it, the sprinkling of it.

Qu. How is Christs Blood sprinkled upon our Souls?

Ans. By Faith, applying the Blood of Christ to our own Souls comfort. Faith is the Hand of the Soul, and the Soul by Faith puts her hand into the wounds of Christ, takes of his Blood, and be sprinkles her self therewith, applying the merits and the vertue thereof unto it self, whence follows peace and reconciliation with God.

Obj. 'My sins are so many for number, and so hainous in their quality, that I cannot imagine that Christ should belong unto me; and therefore dare not apply him, nor the benefits of his Death and Passion unto my self.

Ans. The more sinful thou art in thine own sense and apprehension, the fitter thou art to close with Jesus Christ, and to apply the Merits of his Death unto thy self. For in that great gracious invitation of Christ, *Matth. 11. 28.* we find no other qualification put in, but a sense of sin; 'Come unto me all ye that labour, and are heavy laden, and I will give you rest; where the Parties invited to come unto Christ, are such as are sensible of, and thereupon groan under the weight and burden of their sins; as the words in the Greek (*κοινωτε; χαρις ποσιν υμιν*) properly signify. And *Luke. 5. 32.* Christ professeth *He came*

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not to call the righteous but sinners; not such as were righteous in their own conceit, but such as were sinners in their own sense and apprehension, truly sensible of their own sins. So that sense of Sin is the only qualification requisite to an application of Jesus Christ.

Obj. *I have often sinned against Knowledge and Conscience, and therefore fear I have committed that unpardonable Sin, the Sin against the Holy Ghost, and so dare not apply Christs Blood unto my self.*

Ans^r. Though the sin against the Holy Ghost be a sin against Knowledge and Conscience, yet every sin (yea every grievous sin) against Knowledge and Conscience, is not the sin against the Holy Ghost; for they may be without malice of heart; which this cannot be: And therefore thou hast often sinned against Knowledge and Conscience, yet if thou hast not sinned with a malicious heart; that is, thou hast not sinned meerly, because thou wouldst displease God, and grieve his Spirit, thou hast not committed the sin against the holy Ghost.

IV. *Having made thy peace with God, then make thy peace with men, by an hearty forgiving all who have wronged thee.* This is a Duty to be performed by thee in the whole course of thy Life, as any occasion thereof is given, without which the Lord will not accept of any Christian service and sacrifice that thou offerest unto him: And therefore saith our Saviour, *Matt. 11. 25. When thou standest praying, forgive, if thou hast ought against any:* For indeed, how canst thou ask God forgiveness of thy sins, when thou wilt not forgive man his offences against thee? How canst thou beg peace and reconciliation with thy heavenly Father, when thou wilt not be reconciled on Earth to thy Brother? As therefore this Duty is to be performed by thee in the whole course of thy Life, so especial in the least sickness, for thereby thou mayest gain some

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some comfortable ground in thine own Soul, of the forgiveness of thy sins committed against God; which our Saviour implieth in that Expression of his, *Mat. 6. 14. If ye forgive men their Trespases, your Heavenly Father will also forgive you.*

V. *Labour to clear up thine Evidence for Heaven*, that thou mayest upon good ground be able to say with the Apostle Paul, *I know that when the Earthly House of his Tabernacle is dissolved, I shall have a Building with God, an House not made with Hands, Eternal in the Heavens.* The Scripture layeth down sundry clear Evidences of a true Right and Title unto Heaven, as *Faith in Jesus Christ*: for faith our Saviour, *Joh. 3. 16. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have Everlasting Life:* And said John Baptist, verse 36. *He that believeth on the Son hath Everlasting Life*; that is, he is as sure of it, as if he were in actual possession of it. Another Evidence for Heaven is set down by the beloved Disciple John, 1 John 3. 14. *We know that we have passed from Death to Life, because we love the Brethren.*

Because many good Christians, and true Believers, are much troubled upon their Death-bed for want of assurance of their Interest in Christ, and of a better Life after this. I shall lay down three Considerations for their comfort and support.

1. *A man may have the Faith of Adherence, though he have not the Faith of Evidence and Assurance.* For the better understanding whereof, you must know, there is a two-fold Faith, as Divines distinguish, viz. The *Faith of adherence*, whereby we rouse our selves upon Christ, and rest upon him and his merits alone for Life, and for Salvation: And the *Faith of Evidence and Assurance*, whereby we know and are assured of our Interest in Christ, and Consequently of our

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our Right and Title unto Haeven. Now a man may have the *Faith of Adherence*, which is true Justifying Faith, that giveth us an Interest in Christ, and a Right to Heaven, and yet may want the *Faith of Evidence and assurance*; so that he knoweth not his happiness. As the Child may truly hang about the Mothers Neck, or cast it self into her Arms, and yet receive neither Kifs or Smile from her; so a poor Soul may truly roul it it self upon Christ, cast it self into his Arms, and rest in his Bosom (which is true Faith) and yet have neither Kifs nor Smile from him; therefore far be it from thee to question the truth of thy Faith, meerly for want of Christs smiling upon thee; or to question thy *Faith of Adherence*, because thou hast not the *Faith of evidence and assurance*.

2. *Assurance of our Interest in Christ, and of our future happiness, though it be requisite to the Consolation of a Christian, yet not to his salvation*; though to his comfort, yet not to his safety; his condition may be safe though not very comfortable at present; for a Christians saf ty doth not at all depend upon his Assurance, but upon his Faith. That Christian that can by Faith roul himself upon Christ, cast himself into his Arms, resting upon his Merits alone for Life, and for Salvation, his State and Condition is *safe*, though he hath not that assurance which he doth desire: for the promise of Life and Salvation is made to Faith. and not to Assurance; the Tenour of the Gospel is, *Believe and thou shalt be saved*; as Joh. 3. 16. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish; but have Everlasting Life.* It is not said, that whosoever hath assurance of his Interest in Christ, and of *Eternal Life and Salvation*, but *whosoever believeth in Christ shall be saved.* This consideration may revive many drooping souls, who
though

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though they do renounce all confidence in themselves in any Righteousness of their own and place their whole confidence upon the Righteousness of Jesus Christ and the Merits of his Death and Passion yet have no comfortable assurance in their own Souls of their Interest in Christ, or of their Eternal Life and Salvation; let such know, that their condition may be good and safe for all that.

3. Assurance of Salvation is not so ordinary as many Christians do imagine; for indeed they are but few Christians who do here attain to a clear Evidence and full Assurance of their Salvation, such whom the Lord here calleth forth to hard services, or great sufferings; to them he is pleased many times to give some clear Evidence and Assurance of their Eternal Life and Salvation, for their better comfort and support. Thus many Martyrs have expressed their full assurance of a better Life after this, whereas such a measure is not usually granted to ordinary Christians, their Tryals being but Flea-bites in comparison of the others.

IV. Then especially act the Graces of Gods Spirit in thee: As,

1. *Thy Faith*, Which is a Grace of special use to thee so long as thou livest in the world, but most of all at thy last Sickness, and the time of thy Death: therfore then especially be often actuating and exercising thy faith in Jesus Christ, with the Eye of Faith look upon Christ hanging upon the Cross; the offering up his life as an All-sufficient Sacrifice and full satisfaction to Gods Justice for thy Sins, and cast thy self into the Arms of Jesus Christ, resting upon his Merits alone, for thy salvation with a disclaiming of all confidence in thy self or any Righteousness of thine own, place thy whole confidence upon the Righteousness of Jesus Christ, and

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and upon the Merits of his Death and Passion.

2. Then especially act thy Zeal for Gods Glory, by giving good counsel to those who are about thee, or come to visit thee; it is the last time thou canst do any thing for God in this world, therefore then shew thy Love to him, and Zeal for his Glory, by calling upon others to fear him, and serve him, by a conscientious discharge of the duties of their Places, Callings, and Relations; perswade them to mind the things of the World less, and the things of Heaven more; to prize health, and improve it for the good of their souls; to lay up a stock of Graces and Comforts against the Evil day, and to get their Evidences for Heaven clear, before they be cast upon their Death-beds. Words of dying men are of most Efficacy and Authority; and therefore improve thy dying Speeches to the Glory of God, and the good of thy Neighbour.

3. Act thine Obedience, by resigning up thy self unto the will of God, to be at his dispose, either for Life or Death: As thou must not be unwilling to die when God calleth thee, so neither must thou be over-eager to die before he call thee; thou mayest not desire Death out of discontentment of mind, because of some present Miseries and Afflictions which lie upon thee, nay, thou mayest not absolutely wish to die, out of a desire to be rid of thy sins, and to be with Christ, but it must be with a submission to the Will of God, if he see it fit, meet and convenient for thee. Though Paul knew it were far better for him to die than to live, yet did he not desire Death absolutely, but with a submission to the Will of God.

VII. *Be frequent in reading the Holy Scriptures, or cause them to be frequently read unto thee; for there thou shalt find,*

1. Ex-

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1. Examples of Gods Mercy shewed to the afflicted

2. Instructions how to hear and improve thy present Visitation.

3. Comfortable promises of support under the sorest Tryals. And know for certain, that one promise in the Book of God, will be more effectual to yield thee comfort on thy Death-bed, than all the counsel of thy Friends that shall be then about thee.

VIII. 'Be often lifting up thine heart to God in Prayer, And when through weaknels of body and faintness of spirit, thou art not able to pour out thy soul in any set and solemn Prayer, send up some short Ejaculatory Prayers unto God, as that of the poor Publican, *Lord be merciful to me a Sinner*, Luk. 18. 13. And also that of the poor man, *Lord I believe, help thou my unbelief*, Mark 9. 24. And that of the Apostle, *Lord increase my Faith*, Luke 17 5. And that of Stephen, *Lord Jesus receive my Spirit*. These Ejaculations going from the heart, they are acceptable and pleasing unto God, let us therefore, as *Austin* adviseth us, endeavour to die praying, by a frequent breathing forth of these or such like Ejaculatory Prayers.

IX. 'Be often resigning up thy Soul in the hands of 'God, saying with our blessed Saviour, *Father into thy hands I commend my spirit*. Little Children for the most part, desire to die in their Fathers Bosom, or upon their Mothers Lap; even so shouldst thou in the hour of Death, cast thy Soul into the Arms of thy Heavenly Father, and rest in the Bosom of Jesus Christ.

CHAP. XXIII.

Of the Common Mutual Duties betwixt Husband and Wife.

HAVING shewed the General Directions which appertain to Christians as Christians,

I come now to the Particular Duties which appertain to thee in thy several and distinct Relations. For it is not sufficient that thou make Conscience of the General Duties of Christianity, but thou must also be conscionable in the performance of the particular Duties of thy several Relations, whereby much good is both mutually communicated one to another, and received one from another. Whereas the Apostle Paul, in setting down the several Duties of Relations; doth still bring them under three Heads, *viz. Husbands and Wives, Parents and Children, Masters and Servants*. I shall follow his Method, shewing the Duties of each of these.

For the Duties of *Husband and Wife*, they may be drawn to two heads.

1. Such as are common to both.
2. Such as are proper and peculiar to each, severally.

The Common and Mutual Duties are these.

1. *A loving Affection of one to another*. I call this a Mutual Duty: becaule as the Husband is to love his Wife, so the Wife is to love her Husband. Love is a Duty which every Christian oweth to another; *Love thy Neighbour as thy self*, saith our Saviour, *Mat. 22. 39*. Where by Neighbour, is meant every Man, every Woman; so that we are bound to love every one, even our Enemies, for Christs sake. But the nearer any are knit together, the more they are bound to

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this

this duty of Love, and to abound therein. Now who are so nearly knit together as Husband and Wife; and therefore there ought to be a Mutual loving affection between them; and that love which one sheweth to the other, will stir up the other to requite that love again, so as there is nothing lost by love;

II. *Outward Concord and Agreement* This should be, as far as is possible, with all men, Heb. 12: 14. but more especially between Husband and Wife, who are so nearly knit together. For without concord and agreement between Husband and Wife, what comfort can either find in their House? The truth is, every one lives more or less comfortable in his house, as there is concord and agreement there.

For the better preserving of concord and agreement betwixt Husband and Wife, take these few Directions.

1. *Labour to suppress and keep down all furious Passions, which do usually occasion Discord and Dissention; especially when one is Passionate, it will be the wisdom of the other to act Patience, and to express a spirit of meekness: for when both are hot and angry together, then the fire of contention is likely to increase to such a Flame as will not be suddenly quenched; and therefore I would commend this Rule to Married Persons, To beware of both being angry together: but rather let one be to the other like David's Harp, to appease Saul's Fury.*

2. *Though the Fire of Contention be kindled at home, yet let it not break forth into thy Neighbours House, but be sure thou keep it within thine own Walls. For it is found by too frequent experience, that differences between Man and Wife being once divulged, are more hardly made up.*

3. *When*

3. When any difference is risen, let each strive who should first seek after peace and reconciliation, for theirs is the glory who first begin. I have read that there was sometimes a variance between two famous Philosophers, *Aristippus* and *Æschines*, *Aristippus* at length cometh to *Æschines*, and seeks for peace and reconciliation; and withal said, Remember, though I am the Elder, and the Party wronged, yet I sought the Peace: True said *Æschines*, and for this I will ever acknowledge thee the worthier man; for I began the strife, but thou the Peace. But how many of us come short of *Aristippus* (though an Heathen Philosopher) in this particular, thinking it a disgrace, first to seek after Peace and Reconciliation.

III. Another Mutual Duty which Husband and Wife owe one to another, is Prayer. They ought to pray one for another: in a conscionable performance whereof, may Husband and Wife be helpful each to other, in all things needful to either of them; it being the means which the Lord hath sanctified for obtaining of every good thing, both for our selves and others. It is recorded of *Isaac*, That he intreated the Lord for his Wife, because she was Barren, and the Lord was intreated of him, Gen. 25. 21. that is, the Lord heard his Prayer, and granted his request.

IV. Another Mutual duty is, A provident care of one another's Souls.

1. If a Believing Husband, or Wife be married to an Unbeliever, they ought to use all the means they can to win the other. And if either of you shall be a means of the conversion of the other, how intirely will it knit your affections one to another?

2. If both husband and wife be in state of Grace, they should be watchful one over the other; as to prevent sin in one another, so to redress it the best way they can, when either of them are fallen

thereinto, by seasonable admonition, yea, and reproof also, if Admonition will not serve. Herein Husband and Wife should more respect the mutual good of one another, than fear the giving of offence.

And it is likewise a special Duty incumbent upon Husband and Wife, to help forward the growth of Grace in each other; as by a frequent conferring together of good things, especially of what they hear in the publick Ministry of the Word; so likewise by a constant performing Family Duties, especially Prayer. Though this Duty appertain, chiefly to the Husband, yet the Wife ought to put her Husband in mind thereof, if he forget it; and to stir him up, if he be backward.

V. Another Mutual Duty is, *To conceal and cover the infirmities of one another.* There is no Man or Woman without their Infirmities; it will be therefore your Wisdom to conceal the same, so far as you can with a good Conscience.

CHAP XXIV.

Of Husbands Duties to their Wives.

HAVING shewed the Common Mutual Duties appertaining both to the husband and the wife, I come now to the special and particular Duties belonging to each of them severally.

And first of the Duties of the husband: all which may be comprised under this one word *LOVE*; for we find that often expressly set down, and mentioned, as the chief Duty of the husband, *Ephes. 5. 25, 33. Col. 3. 19.*

The particulars in which an husband ought to express his love to his wife are these, and such like.

1. *By honouring her as his Companion and Yoke-fellow.*

The place from whence the Woman was taken, viz. *his Side*, where his heart lay, implieth as much; for she is as the Heart in the Body, far more excellent than any other Member under the Head. and almost equal to the Head It is observable, that when the Woman was made, she was not taken out of the Mans Head. because she was not to rule over him; nor out of his Feet, because she was not to be subject to him, as a Slave or Servant; but out of his Side, that he might take her as his Yoke-fellow and Companion; which he ought to do, considering they are Joynt-Partakers of many special Prerogatives which are common to both; being Joynt Parents of the same Children, Joynt Governours of the same Household, Joynt-Partakers of the same Goods, (in regard of the use of them) and Joynt-Heirs of the Grace of Life, as the Apostle Peter speaketh, 1 Pet. 3. 7.

By delighting in her. This the Wise Man commendeth, Prov. 5. 19. *Let her be as the loving Hind, and pleasant Roe; let her Breasts satisfie thee at all times, and be thou ravish'd always with her Love;* that is, be thou enamoured with her, even to delight. And truly, if a man exceed not the bounds of Civility and Sobriety, his affections towards his Wife cannot be too great. Happily thy Wife is not so beautiful, nor so delightful in her self, as some other Women are: Yet as Parents love and delight in their Children, not so much because they are Comely, VVitty; or the like, but because they are their Children; so thou oughtest to delight in thy Wife, not so much because she is beautiful, wise, or the like, but because she is thy Wife, even the Wife which the Lord hath allotted unto thee; believing her to be the fittest Wife for thee, with whom thou oughtest to rest satisfied.

3. *By treating her mildly.* The Husband must shew himself mild and gentle in all things towards his Wife. This mildness is urged by the Apostle under the contrary Vice, Bitterness; for saith he, *Husbands love your Wives, and be not bitter against them*, Col. 3. 19. Where bitterness is opposed to mildness, gentleness, familiarity, and the like. So that both the speech and carriage of the husband towards his wife, must be with much mildness and Gentleness; If he instruct her, it must be with all meekness and mildness; if he command any thing to be done, it should be by way of intreating; he should not be too peremptory in commanding: if he reprove her, it must be with all mildness and meekness that may be.

Quest. Whether an husband may lawfully strike, or beat his wife.

Ans. Though the husband hath some Authority over his wife, yet it doth not appear, that he hath any power or liberty thereupon to beat her.

1. For first, we find it neither commanded, nor commended to us in the Scriptures, there being neither Precept nor President for the same.

2. What Fruit can be expected from an husbands beating of his wife? but a return of blows and scratches to the utmost of her Strength. For this is most certain, that if a man who hath no authority over another, strike him, he will turn against him, and do him all the mischief that he can. Now therefore there being no ground to perswade wives, that their husbands have such authority over them as to strike them for their faults; what hope is there that they will patiently bear it, and be better'd by it; or rather, is it not more likely, that they will not only rise against them; but if they can, over-master their husbands, and ever after cast off all subjection to them?

CHAP. XXV.

Of the Duties of Wives.

HAVING shewed the Duties of Husbands, in reference to their Wives, I come now to shew the Duties of Wives towards their Husbands.

As the main Duty on the Husbands part was *Love*, so the main Duty on the Wives part is *Subjection*, Eph. 5. 22. under which many particulars are comprised.

The Subjection of the Wife to the Husband, implieth two things.

1. That She acknowledge a Superiority in her Husband.

2. That she put in practice such duties as do issue and flow from the acknowledgment of that Superiority.

1. The former is not only a Duty, but the ground of all other Duties whatsoever; for till the Wife be fully satisfied about the Superiority of her Husband, no Duty will be performed by her as it ought. Therefore Wives ought to learn this point in the first place, viz. *That their Husbands are their Superiours*; which clearly appeareth.

1. *By the Order of the Creation.* The man was first created, and thereupon had the Birth-right.

2. *By the Institution of God*, who said to the Woman, Thy desire shall be subject to his, and he shall rule over thee, Gen. 3. 16.

2. *By the Names and Titles given in Scripture to the Husband*, which do imply a Superiority in him, as *Lord*, 1 Pet. 3. 6. *Guide*, Prov. 2. 17. *Head*, 1 Cor. 11. 3, &c. I grant indeed, there is but a very little disparity, and small inequality between Husband and

Wife being both Governors of the same Family, Parents of the same Children; and *Heirs together* of the *Grace of Life*; yet God having so expressly appointed subjection on the *Wives* part, it ought to be acknowledged

II. As the *Wife* ought to acknowledge and yield a Superiority in her *Husband*, so she ought to put in practice such duties as do issue and flow from the acknowledgment thereof, which may be branched into three particulars.

1. *Honour*. This God requires of all Inferiours towards their Superiours, in the fifth Commandment; & therefore is a duty incumbent upon all *Wives*, in reference to their *Husbands*; who are their Superiours, as being their Lords, Guides, and Heads. This honour wives ought to express.

2. By their *inward esteem* of their husbands, accounting them worthy of honour for their place sake, because they are their husbands, whether they be richer or poorer, older or younger than themselves.

3. By their *outward respect*, which they should manifest, both by their reverend Carriage and Speech, giving them such Titles as signifie Superiority, and favour of respect.

4. Another branch of the wives subjection, is *Meekness*; which she ought to shew; as in a quiet taking of Reproof from her husband, so in being willing to be advised by her husband, and ready to follow his good advice: yet if the *Wife* hath a clearer sight, and seeth better than her husband what God hath commanded, though she may not *usurp Authority over her husband*, yet she may, and must in all humility, perswade and advise him to that which is good, and happy is that husband (if he can see his own happiness) in whose Bosom the Lord hath laid so good a Counsellor.

5. Another Branch of the Wives subjection, is Obedience; and indeed this is the principle part of that Subjection which the Apostle requireth of Wives to their husbands, *Wives submit your selve unto your own Husbands*, Ephes. 5. 22. And the Apostle Peter commands this Duty unto Wives, by the Example of *Sarah, who obeyed Abraham*, 1 Pet. 3. 6.

CHAP. XXV.

Of the Duties of Parents.

HAVING shewed the Duties of *Husbands and Wives*, I come now to shew the Duties of *Parents and Children*.

The Duties of Parents in reference to their Children are these:

I. *To see that they be admitted unto the Church by Baptism in convenient time*; that is, within some few days after they are born.

II. *To train them up in the fear and nurture of the Lord*. This Duty the Apostle Paul in special presseth upon Parents, Ephes. 6. 4, *Ye Parents, saith he, bring up your Children in the nurture and admonition of the Lord*. Let your main care be not how to make them Rich, but Religious; how to work the sincere fear of God into their Souls, that as God of his Infinite goodness hath made them your Children by natural Generation, so you should strive and endeavour to make them his Children, by a Godly and Religious Education. *Austin* in his fifth Book of Confessions, speaking of his Mother *Monica*, saith, *Majori sollicitudine me parturiebat spiritu, quam carne, &c. That she travailed with greater care, and stronger pain for his Spiritual Birth, than for his Natural Birth*. And truly the like care
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and pains should be in all Parents towards their Children: not thinking it sufficient that they have brought them up to some good Trade, whereby they may live another day; but they must likewise bring them up in the fear of God, teaching them to serve him here, that they may live with him Eternally in the Heavens.

For your better help herein, see the Directions in my *Explication in the Principles of Religion*. Quest. 14.

III. Another Duty is, *To provide for the Bodies of their Children, as well as for their Souls.* This the Apostle intimateth, 1 *Tim. 5. 8.* where he saith, *If any provide not for his own, and especially for those of his own house, he is worse than an Infidel, viz. in this point, because he by the light of Nature knoweth this to be a Duty.* But yet beware of beholding thy hand from works of Charity, because of many Children; nay, rather, the more Children thou hast, the more liberal thou oughtest to be, that so the Lord may double his blessing upon thee and thine; for the seed of the merciful, saith the Psalmist, *are blessed*, Psal 37. 26. And saith the Apostle, *He that soweth bountifully, shall reap bountifully*, 2 Cor. 9. 6.

IV. It is the duty of Parents to *rebuke their Children when they do amiss*, whereby you may both free your selves from the guilt of your Childrens sin, and prevent much evil in your Children. For questionless the want thereof, is one special cause of so much wickedness and prophaneness in many Children:

V. 'When Reproof prevails not, you ought to correct them for their Faults. This duty the Scripture often presseth upon Parents, ' *Prov. 19. 18.* Chasten thy Son while there is hope, and let not thy Soul spare for his crying; or as the Original properly signifieth, ' *Let not thy Soul spare to his destruction; intimating, that*

that the Fathers sparing of his Child, may tend to his destruction; or, as we use to say, *bring him to the Gallows.*

VI. Another duty is, *To bring up their Children in some honest Calling*, it being the ordinary means as to prevent idleness, which is the bane of Youth, so to enable them to live in the World, and to be serviceable to the Kingdom wherein they live. In the choice of a Calling, respect should be had, as to the Childrens ability and fitness, so to their disposition and inclination, carefully observing to what Callings they are most disposed.

VII. *To provide fit Matches and Marriages for their Children*; it being the means the Lord hath sanctified for the keeping their bodies chaste and undefiled. This the Lord gave in Commandment to his People of old, by his Prophet *Jeremy* chap. 29. 6. saying, *Take Wives to your Sons, and give your Daughters to Husbands.* In the choice of a Husband or Wife, the Parents ought to have greater respect to Piety and Prudence, than to Wealth and Riches, for thereby shall they procure much happiness to their Children in their Marriages.

CHAP. XXVII.

Of Childrens Duties.

HAVING shewed the Duties of Parents towards their Children, I come now to shew the Duties of Children in reference to their Parents; which may be brought to three Heads, viz. 1. *Obedience.* 2. *Honour.* 3. *Gratitude.*

1. *Obedience.* This is often pressed in Scripture, as the main and principal duty of Children in reference

rence towards their Parents. Their Obedience ought to be expressed.

1. By chearful yielding to their precepts and commands, readily doing what they require of them, and that for Conscience sake, even to the Command of God, who requireth this Duty at their hands; for saith the Apostle, Col. 3. 20. *Children obey your Parents in all things, for this is well pleasing to the Lord.* And again, Ephes: 6. 1. *Children obey your Parents in the Lord, for this is right.* Yet Children are no further bound to obey their earthly Parents, than may stand with obedience to God their heavenly Father.

2. Children ought to express their Obedience to their Parents, *in hearkning to their good instructions.* It being the Duty of Parents to instruct their Children, it must needs be the duty of Children to hearken unto, and to obey their good Instructions more especially in in two things.

1. *In the Choice of their Calling.*

2. *In the Choice of their Matches.*

1. ¶ The former is commended in the Scripture by the approved practice of Godly Children, as of *Jacob; Samuel, David* and others. And truly, in regard that Parents are the means of bringing up their Children in the world till they are fit for Callings, and that not without much care and cost, is it not most meet and just, that their Counsel and Advice should be taken in the Choice of their Calling and Course of Life? And as in their Callings, so likewise in their Marriages, and not to marry without their Consent, which the very light of Nature teacheth, and God himself commandeth, when he layeth a charge upon Parents, to give their Daughters to *Husbands*, and to take *Wives* for their Sons; *Deut. 7. 3.* which doth necessarily imply, that Children ought not to take unto themselves wives or husbands without, especially

especially against thair Parents consent. And therefore such Children, as shall adventure to joyn themselves in Marriage without their Parents consent, how can they expect a blessing from God upon them? Yea, they have rather cause to fear the Curse of God fall upon them, and their posterity. How did the Curse of God fall upon *Esaú* and his posterity, because he married against the consent of his Parents, taking unto him wives, which were a grief of mind unto *Isaac* and *Rebeccah*? Gen. 26. 34: 35.

II. Another duty which Children owe unto their Parents, is Honour and Reverence. This the Lord in express terms requireth of all Children in the fifth Commandment, *Honour thy Father and thy Mother*, Exod. 20. 12. This honour and reverence Children must manifest.

1. By *their modest silence before their Parents*, not forward to speak in their presence without leave from them.

2. By *their humble Speeches*, speaking unto them submissively and reverently giving them sitting Titles, as *Father*, *Sir*, and the like.

3. By *the respective Carriage*, which they should shew by uncovering their heads, bowing their body, standing up before them, with the like. *Joseph*, though highly advanced, yet when he appeared before his Father with his two Sons, the Text saith, *He bowed himself with his Face to the Earth*. Yea, though his Father was blind through Age, and therefore could not see what respect his Son shewed to him; yet notwithstanding he bowed to the very ground. And when *Solomon* heard of the Approach of his Mother, the Text saith, *He rose from the Throne to meet her, and bowed himself unto her, and set her at his right hand*, 1. Kings 2. 19. and all this in token of his reverence, and to give good example unto others.

III. Ano-

III. Another Duty which Children owe to their Parents, is Gratitude, a thankful requital of their Love and Care, which the Apostle in expresse terms requireth of all Children; namely, to requite their Parents; 'for that, *saith he*, is good and acceptable before God. This requital may, and ought to be manifested several ways: As,

1. 'By relieving them according to their need, if God give ability. *Joseph's* practice herein is set before us for a Pattern, who being in Prosperity, and his Father in want, first sent him Corn freely out of *Egypt*, and afterwards sent for him into *Egypt*, and there furnished him plentifully with Corn, and all other needful things; insomuch that the Text 'saith, *Joseph* nourished his Father and his Brethren, 'and all his Fathers Household with Bread, according to 'their Families, *Gen. 47. 12.* And it is recorded of *Ruth*, that she did not only glean for *Naomi* her Mother in Law, but having food given her by *Boaz's* Servants for her refreshment, 'she reserved part thereof, and 'gave it to her Mother, *Ruth 2. 18.* I have read of a Daughter, whose Father being sentenced to be famished to Death, and thereupon none being suffered to bring him Meat, she gave him suck with her own Breasts. How blame worthy then, yea, and unnatural are such Children, whose Parents being poor, and themselves able to relieve them, do notwithstanding suffer them to want things needful? *St. John* saith, 'That the Love 'of God dwelleth not in him, who shutteth up his Bowels of Compassion from his Brother, *1 Joh. 3. 17.* How then can it dwell in that Child, who shutteth up his Bowels of Compassion against his own Father or Mother; who having not only a sufficiency, but also an affluency of worldly things, suffers his Parents to want necessities.

2. By *loving their Parents*. And truly that love which Parents bear unto their Children, and have manifested by bringing them up in the World, should by the Law of Equity stir up in Children a love to their Parents; for love deserveth love.

3. By concealing and covering their infirmities, which will evidence the truth of their love to their Parents, and procure Gods blessing upon them. *Shem* and *Japhet* we read were blessed for this, because they would not behold the nakedness of their Father, when being drunken he lay uncovered in his Tent; and *Cham*, for discovering and making known his Fathers nakedness, was cursed of God. As therefore if Children would avoid *Cham's* Curse, let them carefully shun *Cham's* Sin, forbearing to *blazen* abroad their Fathers infirmity.

CHAP. XXVIII.

Of the Duties of Masters.

THE last Head of Family Relations is Masters & Servants.

The Duties of Masters in reference to their Servants, may be brought under two heads.

1. Such as concern the Bodies of their Servants.

2. Such as concern the Souls of their Servants.

The Duties of Masters in reference to their Bodies of their Servants are,

1. *To provide fitting Raiment for them, such as may fence them against the extremity of the Weather.* I mean, if by agreement they are bound to find them apparel, as is the condition of most Apprentices.

2. *To give them wholesome and sufficient Food.* As their Food must be wholesome, for the preservation of their

their health, *sufficient* for the increasing of their strength, that they may be the better inabled with chearfulness to do their Masters Service.

3. *To afford them Physick when they are sick.* For Masters are commanded to *give unto their Servants that which is just and equal*; Col. 4. 1. And is it not just and equal that those Servants who labour for their Masters in the time of their health, should be cared for by their Masters in the time of their Sickness? The *Centurians* care for his sick Servant is left upon Record for our imitation, who used the best means he knew for his Servants recovery; which was to go unto Christ, *Mat. 8. 6.* The humanity of this *Centurian*, being a *Gentile*, may be a witness against the inhumanity of many Christians, who take little care for their sick Servants.

4. *Not to oppress them with labour, by overworking them,* requiring more of them than they were well able to perform. This would be cruelty in a man to his Beast, much more in a Master to his Servants. Indeed the *Egyptians* dealt so cruelly with the *Israelites*, that they groaned under their Burthens, whose groans ascended unto the Ears of God; who thereupon came down to deliver them from their Bondage, *Excd. 3. 7, 8.* And let Gods hearing the cry of those oppressed Servants, and revenging them of their Oppressions make all Masters beware of laying heavy burthens upon their Servants, requiring more of them than they are well able to perform lest their groans ascend up unto God.

5. *To pay them their Wages when it is due, without delaying it, or defrauding them of any part thereof.* It is reckoned in Scripture as a crying Sin, to keep back and with-hold the the Labourers or Servants Wages; a sin thar crieth unto God for Vengeance, who is the Poor's avenger, and as he taketh special notice of their
Wrongs

Wrongs and Oppressions, so will he take care to avenge the same.

II. The Duties of Masters in reference to the Souls of their Servants are,

1. To instruct and Catechise their Servants in the Principles of Religion. For if it be a duty incumbent upon all Masters of Families to provide for the nourishment of the Bodies of their Servants, how much more then should they be careful for the nourishment of their Souls? Yea let all Masters of Families know, that they are as expressly charged to teach and catechise their Servants, as the Minister is to instruct his Flock; witness Gods command to the Israelites, 'Thou shalt talk of my Laws when thou sittest in thine House, & when thou walkest by the way, and when thou liest down, and when thou risest-up, Deut. 6. 57. And God hath manifested his approbation thereof, by commending Abraham for his practice therein, Gen. 18. 12.

2. To cause the Scriptures to be frequently read in the Family, We read that under the Law the people of Israel were commanded to cause the words of the Law to be written upon the Posts of their Houses; to the end they might be frequently read by every one in the House. And saith the Apostle Paul 'Let the Word of Christ dwell in you, Col. 3. 16. By the Word of Christ, the Apostle meaneth the Doctrine of the Gospel, which was published by Christ, and is contained in the Old and New Testament. Let this word saith the Apostle 'dwell in you, that is, be ye much imployed in the reading thereof, as in your Closets, so in your Families; or as Calvin interperets it, *Make the Word familiar to you*, by giving it household entertainment. But oh! what a stranger is the Word to most Families? How seldom is it read amongst them? If that house be an Hell where the Scriptures are not read, as Luther said, Oh how

many Houses are there so many Hells, for want of reading the Scriptures?

3. *To pray daily in and with their Family.* To offer up a Morning and an Evening Sacrifice of Prayer and Praises unto God in their Family. For the better stirring you up to this much neglected duty of *Family-Prayer*, I shall commend a few arguments.

1. *Taken from the practice of the Faithful in all Ages;* We read it was *Abrahams* practice wheresoever he came, to build an Altar to God where God should be called upon, joyntly by him and his Family, *Gen.* 12. 8. and 13. 4. and 21. 33 We read likewise, it was *Job's* Practice, as you shall find, *Job* 1. 5. And *Joshuah*, as appears by his protestation, *As for me and my Family, we will serve the Lord*, *Josh.* 24. 15. In the New Testament, it is recorded of *Cornelius*, that he was a devout man, who feared God with all his House, and prayed to God always, *Acts* 10. 2. which implyeth, he kept a constant course in Prayer. Now these things are recorded for our Learning, that so we might write after their Copy; by following their Example in so excellent a duty.

2. Every Master in his Family is both a *King*, a *Prophet*, and a *Priest*. He is a *King* to govern his Family, a *Prophet* to teach and instruct his Family, and a *Priest* to offer the Sacrifice of Prayer and Thanksgiving, not only for himself, but also for all those who are committed to his Charge. Let therefore all Masters of Families know, that it is their Duty, which God will require of them, not only to pray by themselves (and yet I would to God all did but that) but also to call together all their Family, and to be their Mouth unto God in Prayer, unto which they may be encouraged by Gods gracious promise, 'That where two or three are gathered together in Christs name, there he will be in the midst of them,' *Mat.* 18. 20.

2. A Master of a Family, by his daily offering up a Morning and Evening Sacrifice of Prayer and Praise, will make his House an *House of Prayer, or little Temple*, which God will fill with his Presence; Yea, a Christians House is hereby made Gods Church, by a constant performance of holy Duties, which is a great honour unto a Family.

4. Family prayers are a special means to bring down Gods Blessing upon the whole Family, and upon all their Lawful undertakings. As God blessed the House of *Obed-Edom* for the Arks sake. So will God bless those Families in which his name is called upon; For Godliness is profitable unto all things, as well in Families, as in any other societies.

5. Another Argument may be taken from the danger of neglecting this duty of Family-prayer, for such do incur the danger of Gods Wrath and Fury. 'Pour out thy Fury upon the Heathen that know thee not, & upon the Families that call not upon thy Name, saith the Prophet *Jer. 10. 25.* VWhich words contain a fearful imprecation against all prayer-less Families. And it is observable, that such as neglect this duty of Prayer in their Family, are joyned with the Heathen; and truly very fitly, for wherein do they differ from the Heathens, who have not so much as a form of Godliness in their Families, upon whom God will pour out his Fury? O think of this, all ye who make no Conscience of praying daily with your Families, consider it well, and lay it to heart. Are ye not under the propheticall Curse, and liable to the pouring forth of Gods Wrath and Fury, both upon your selves, and upon all that belong unto you? Even your Wives, your Children, your Servants, yea, and very Wares and Goods: It may well be written upon the doors, of such houses, as one saith, *Lord have Mercy on us: for surely the plague of God is not far from them, but nigh unto them.*



Obj. Methinks I hear some saying, they are convinced of the necessity of the Duty, and fain they would do it, but Oh ! they cannot, they know not how to pray.

Ans. I would advise such rather to read some good Prayer, than altogether to omit the Duty ; for many Masters of Families who are not able to conceive a Prayer of themselves, yet if they meet with a Form of Prayer answerable to their occasions can pray heartily and earnestly. Yet I would not have them ever content themselves with reading a form of Prayer, but to labour to pray of themselves without a Book : And for your help therein, take these two Directions.

1. Carefully observe the Prayers of others, their Order and Method.

2. Take notice of your own sins in particular, and your particular Wants, what Graces you stand in need of and desire, As also take notice of the particular Blessings God bestoweth on you,, and thereby you will be enabled in some measure to pray your selves, by confessing your sins unto God, and begging, as the pardon of them in and through the Merits of Jesus Christ, for such Graces as you stand in need of. And when once in any competent measure you can pray for your selves, then by degrees you may come to pray with your Family.

CHAP. XXIX.

Of Servants Duties to their Masters

HAVING shewed the Duties of Masters in reference to their Servants, come we now to the Duties of Servants in reference to their Masters ; which may be brought to three Heads, viz. 1. Obedience. 2. Diligence. 3. Faithfulness.

1. Obe

1. *Obedience*, is that the Apostle Saint Paul often presseth upon Servants, as a main and principal duty. And indeed no inferiours are more bound to Obedience than Servants. Your Obedience must be manifested in two particulars.

1. *In a ready yielding to your Masters Commands.* For indeed it is the proper work of a Servant to hearken to his Masters Precepts, and to yield ready Obedience unto them.

2. *In a patient bearing of reproofs and corrections,* yea, though the correction be wrongfully inflicted without just cause, which the Apostle Peter expressly requireth of Servants; for saith he, 1. Pet. 2. 18, 19, &c. 'Servants be Subject to your Masters with all fear; not only to the good and gentle, but also to the froward, For this is thank-worthy if a man for conscience towards God, endure grief, suffering wrongfully: For what glory is it if when ye be buffeted for your Faults, ye take it patiently: This is acceptable with God. And if unjust correction ought patiently to be born, then much more unjust reproofs. But if the reproof or correction be just, then you ought speedily to amend and reform the thing for which you are justly reprov'd or corrected. For the manner of Servants obedience the Apostle sets it down in several Expressions. As,

1. *It must be a sincere Obedience.* This the Apostle Paul, Col. 3. 22. sets down with two expressions in one verse.

1. *Negatively Not with Eye-Service.*

2. *Affirmatively, with singleness of Heart.*

Not with Eye-Service, which implieth a meer outward service only, to satisfy the Eye of Man: 'But with singleness of Heart *q. d.* Let not your Obedience be hypocritical, meerly to be seen of your Masters; but let it be in truth and uprightness of Heart, doing service to your Masters in the sincerity of your Hearts, without

without any Hypocrisie or Dissimulation labouring in your Masters absence as well as in his presence, remembering Gods Eye is ever upon you.

2. Your Obedience must be conscientious; for Conscience sake, because the Lord requireth it at your hands, *Col. 2. 23.* so much the Apostle expresseth, *Col. 3. 23.* for speaking to Servants, he saith 'VVhatsoever ye do, do it heartily, as to the Lord, & that is, whatsoever Service you do to your Masters, do it for the Lords sake, because he hath commanded it, therefore do it out of Conscience to the VVord and Command of God, who requireth you to yield sincere Service and Obedience to your Masters, for this will stir you up to do it after the best manner you can, that so God may accept thereof, and reward you for the same.

3. Your Obedience must be universal unto every 'thing which they require of you; so much the Apostle expresseth, *Col. 3. 22.* Servants, saith he, *obey your Masters in all things*; not only in such things as seem easie, and most pleasing to your fancy, but whatsoever they command you, being not contrary to the VVord of God, but are in themselves honest and lawful; for if they shall command you to lye, swear, or to ule false VVeights and Measures, which are things forbidden by God, you ought not therein to yield to their Commands, bur to say unto them, as *Joseph* did to his Mistris, 'how shall I do this great VVickedness, and sin 'against God? Though he was a Servant to his Masters Commands, yet would he not be a Servant to his Mistris's Lusts.

4. Another Duty incumbent upon Servants, is 'Diligence in dispatching their Masters work and business, without loitering, or minding their own ease and pleasure; but as their strength and time is their Masters, so they ought to put forth their strength, and
employ

employ their whole time in their Masters Service; I say their whole time, excepting some part thereof, for their secret Devotions, as their Morning and Evening Prayers unto God: for Servants must have respect to their Master in Heaven, as well as to their Master on Earth, and make as much Conscience of performing their Duty unto him, as to their Masters according to the Flesh; for indeed, the Lord is the best Master, who gives the best VVages, and largest Rewards.

III. Another Duty is Faithfulness. Servants must shew all Faithfulness to their Masters, as the Apostle expresseth, *Tit. 2. 10.* Both that Trust that is reposed in Servants; and that Account that is to be taken of them require Faithfulness. Do you not remember what the Lord said to his Steward, 'Give an account of thy Stewardship?' *Luk. 16. 2.* And were not all the Servants to whom Talents were committed called to an account? *Matt. 25. 19.* How then doth it concern all Servants to be faithful to their Masters, which they ought to express both in their VVords and Deeds.

1. In VVords, not daring to excuse any unwarrantable act with the telling of a Lye, which is to add sin unto sin; let all lying Servants consider the fearful Judgment executed on *Gehazi*, who when his Master asked him where he had been, presently answered him 'with a Lye, saying, 'thy Servant went no whither; whereupon he went out of his presence a Leper as white as Snow, *2 Kings 5. 25.*

1. In Deeds, and that several ways.

2. Not disposing of their Masters Goods at their own pleasures, either to themselves, by taking more than is allowed them, or to others, by giving any part thereof away. Many Servants think they may lawfully give away Victuals and other things of their Masters

Masters to the Poor; but though they may inform their Masters or Mistresses, of such things in the House meet to be given away, and likewise of Persons fit to receive such Alms, yet have they no Power of themselves to give away any thing of thier Masters: and pretence of Charity is no good excuse for Theft

2. Not pilfering and purloining their Masters goods to their Private use, which the Apostle expressly condemneth in Servants' *Tit. 2. 10. Let all Pilfering Servants know That there is a Book full of Curses and Plagues against every one that stealeth or sweareth; which Book is large, twenty Cubits long, and ten Cubits broad, and yet is filled with Curses that shall come swiftly upon them, as the Prophet Zachary speaketh, Zach. 5. 2. 3.*

3. But rather labouring to preserve and increase their Masters Estate by all good and lawful meanes. Thus the Apostle Paul expresseth the Duties of Servants, *Tit. 2. 10. Note purloining, but shewing all good Fidelity to their Masters, in increasing their Estates; which is highly commended in that faithful Servant in the Parable, for which he received from his Lord and Master, both a gracious Approbation in these Words, Well done good, and faithful Servant, thou hast been Faithful in a few things and also a Plentiful remuneration in the next words, I will make thee Ruler over many things; enter thou into the Joy of thy Lord, Mat. 25. 21. So that he that is faithful in a little taketh the best course to become Ruler of much, if the Lord see it good for him.*

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